The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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From the New York Observer.

THE CLASS OF 1813, AT YALE.

Thirty years having elapsed since the graduation of the class, the committee of arrangement seasonably issued circulars of invitation to secure if possible a general attendance; but so wide had become our dispersion, and so restrictive in many cases the inexorable claim of office, that only fourteen* of the forty-nine survivors were assembled. On Wednesday morning, the day previous to commencement, we rendezvoused at the old Philosophical chamber for recognition. Occasional interviews since the general separation had kept some of us familiar with the gradual changes wrought upon each other, but to most it was the first meeting after an interval of thirty years. Saddening as it is to mark the ravages of time upon the features of a friend, the buoyancy of fellow feeling made the mutual embarrassments of recognition quite amusing. Imagine an elderly gentleman approaching our groupe, scarcely suspecting our identity, and gravely asking where he may find the class of 1813. Although participating in all his own perplexity, we cannot suppress a general laugh at the reciprocal dilemma. At length assured by us of his object, he discovers with some difficulty the lingering traces of a "long syne" *friend*, and they rush together with a thrill of mutual delight. "But who is this?" he next inquires, as he turns an eager look of mingled hope and wonder on a face and form that time has invested with a drapery it seems impossible to penetrate. The different lights and angles ineffectually essayed, at every phase, he is obliged reluctantly to confess himself at fault, and receives the announcement of a room mate's soubriquet with a surprise of pleasure better imagined than described. The difficulty of recognition over, it was astonishing how soon the sympathies of boyhood came bounding through our hearts, and we lost all consciousness of change in the return of the same cordial feeling that so long since knit our bosoms into one. After devoting the remainder of the day to the different objects of interest suggested by the anniversary, we met in the evening at the house of a resident brother, Rev. T. F. Davies. Here we organized, by the appointment of a chairman and a secretary, and knelt together in fervent thanksgiving to God for all the mercies that had blessed us and our absent classmates since we parted, and earnest supplication for the continuance of his smiles upon us all, till re-united in a better world. The catalogue of the class was then spread before us, and each individual's fate and fortune rose successively to view with a depth of interest only to be predicated of the warmest friendship. Of those marked with the fatal star such circumstances were communicated as were known to any present, comprising in most cases tenderly affecting incidents of their *last hours*. Of absent survivors fuller details were graphically given, and many were thus brought before us with a vividness unblighted by the lapse of time; each present told the story of his life with the confiding unreserve of youthful friendship, and the alternating smiles and tears that dimmed or brightened every eye, fixed on the lights and shadows of the changing scene, expressed fraternal sympathy with an eloquence unknown to words. An interval for refreshments gave us an opportunity to join the family circle of our host, and mingle our congratulations with theirs on the rare privileges of a college tryst.

On commencement day we had the pleasure of surrounding the same table at the annual refection in the college hall. The presence of each other woke a thousand merry memories of the old commons, although we missed the ancient service of plate, vulgarly y'clept pewter, and the honored cider-mug of the same precious metal, from which all the occupants of one table used to quaff the nectar of old Yale, with a fellowship of primitive simplicity unknown to these degenerate days. Nor were those good-natured souls the taller and shorter Canada puissant knights of the spit and cauldron unremembered at the arena of their well-earned fame. Unlike those heartless brothers, Castor and Pollux, these twin-stars arose together contradistinguished like the Ursæ, only by their prenomina, the upper and the lower Canadas of Yale.

Todd, too, the sweeper, passed before us with his round, complacent disk, full-orbed with smiles, rejoicing in the title of Professor by brevet "of dust and ashes." Nor could we fail to recollect the excellent and kind-hearted tutor who presided in the hall, and tried in vain to look severe when he announced, amid showers of flying bones and other missiles of the larder, that "affairs were certainly fast coming to a crisis!"

Agreeably to previous concert, we again met in the evening at the dwelling of our class-mate, Prof. Olmsted; and the presence of his family at tea gave double pleasure, as the embodiment of his own social bliss, and the counterpart of many a like sweet home of his associates. Here again our recollections of the past came clustering around us, as the collision of congenial memories worked their long-buried treasures into light again. One of our number carried us back to the exhibition of the Junior year, in which he figured as a hero of the buskin. He was no less a personage than the Earl of Mar, in an original tragedy entitled "Wallace, or the Scottish Chiefs." It was his hard fate to die upon the stage, and thrillingly did he pourtray the agonies of dissolving nature. He sank in the last struggle amid the universal sighs and tears of the assembled fair ones of the city, and the curtain fell, or should have fallen, to relieve them from the pang of gazing on his cold remains. Unluckily the scene-shifters did not possess the tact of Covent Garden, or old Drury, the cords became entangled and the curtain, obstinate as Balaam's ass, refused to stir. Unconscious as a dead man should be, of the sad perplexity of his survivors, but grown at length too restless to endure any longer the delay of the last kind office, he forgot all the proprieties of a corpse and raised his head to reconnoitre his position. The peal of laughter that succeeded, though it was the *coup de grace* to poor Earl Mar, would have roused Rip Van Winkle from his half century's sleep, and made Napoleon more than ever sure that it is but a single step from the sublime to the ridiculous.

Along with the recollections of the place, grave or gay, came up the revered forms of our beloved instructors. The great and good PRESIDENT DWIGHT was remembered, and his sage counsels called to mind with tearful gratitude. All concurred also in expressing the heartfelt pleasure it afforded them to see his three associates, President Day and Professors Silliman and Kingsley, still at their posts, bearing indeed the marks of time, but still green in age as mature in wisdom, and giving promise of a long perspective yet of usefulness and honor. Another class of personages next passed in review, and special mention of the veteran Value, who told but half the extent of his resources and versatility of genius when he advertised on the old battery door to "teach the violin, dancing and fencing and the principles of morality." Tea being over and the class again left to themselves, a number of affectionate and truly interesting letters from absent class-mates were read, and the personal history of members present was completed. Amid some varieties of fortune, there was a striking general resemblance. Most had to tell of their entrance into public life; and of the toils, perplexities and disappointments that preceded the success of their professional career.

The story of the domestic and private relations was, however, in some cases, more deeply shaded. They were happily married, —bright scenes of domestic bliss were opened before them,—when their sky was suddenly overcast by the loss of a darling child. Life again flowed on smoothly for a few years, when they were themselves laid low by a disease which brought them to the borders of the grave. Again, a season of prosperity returned; and when all seemed most safe, the destroyer came, and snatched from them their beloved companions, "the best of wives." More than one could say, "Thy shaft flew thrice, and thrice my peace was slain." Some, indeed, had experienced deeper afflictions than others, but all had led a life marked by great vicissitudes.

> "Like light and shade upon a waving field,
> Coursing each other, when the flying clouds
> Now hide, and now reveal the sun."

Not a few had been first led by their trials to seek peace where it is held by a less precarious tenure, and the triumphs of faith witnessed in a dying wife, had proved the means of their own conversion.

Before the class separated, they appointed a committee to prepare a circular to be sent to absent class-mates, communicating the leading incidents and statements of this meeting. They also passed a resolution to hold another class-meeting at the commencement of 1848. An appropriate and feeling prayer, offered by another of the clerical brethren, concluding the interview.

Since class-meetings are now happily becoming more frequent, this possibly may prove the last embracing so long an interval as thirty years. It is well that it is so; the period of thirty years from twenty to fifty, which involves so many of the changes of life, darkened as they are in most cases by deep shadows,—a period which carries us from the prime of youth to the confines of age,—is too long to submit to a single retrospect. Enlivened as this interview was by many joyous emotions, and by sweet recollections of the spring time of life, yet the full recital of our personal history, left on the mind the inevitable impression, that "man was made to mourn."

* Messrs. Gallen, Bull, Chester, Crane, Davies, Dering, Dixon, W. T. Dwight, Johnson, Morgan, Olmsted, Stevens, Sumner, and Van Rensselaer.

DEATH-BED REPENTANCE A DELUSION.

BY JOHN A. ELKINTON, M. D.

The idea that 'death-bed repentance,' so called, is a delusion, is not new. However startling it may seem at first, reflection will soon convince any one acquainted with the human system and its sympathies, that very little reliance is to be placed upon a confession of reformation under such circumstances. The individual himself is deceived; and it is right and proper that others should not deceive themselves on this important point. Our appetites, tastes, and affections, all contribute to wed us to life, and to endear us to existence. And although these tests of our temporal attachment are selfish in the abstract, they are both necessary and useful as well to our own happiness, as the happiness of those around us. We may even feel grateful for the enjoyment of these natural and rational propensities; but is the heart divorced from her temporal connection? Are we prepared at any moment for death? Try the question!

We have been grateful but not penitent!

> "Or whence this secret dread, and inward horror
> Of falling into naught? Why shrinks the soul
> Back on herself, and startles at destruction?"

Sickness attacks our system, and fierce disease commences its ravages in the midst of our blissful enjoyments, in the height of our gratification of appetite; and how soon do we turn with disgust from the very object which in a state of health, gave us pleasure! But is this repentance.

The merciless arrow of death wings its way into our dwelling, and strikes down a gentle lamb of our love, and where then is the sunshine of life? Where the green fields and fragrant flowers of earth. Their verdure has faded. The sweet scented flower has lost its perfume. All its gay and beautiful tints become unsightly and sickening! Is this repentance?

The beloved object which sweetened every enjoyment is buried under the cold clods of the valley, and cheerfulness, which was the companion of the cherished one in life, is changed to sorrow and sadness. Now he is dead: and all the charms of existence have vanished with him? Is this repentance?

Is this change in our physical condition, this temporary disrelish for accustomed gratifications, this want of appetite for carnal indulgences, repentance? Are our hearts nearer God? our souls benefitted? our virtues improved? What are the evidences? The healthy functions of our organs have been suspended by disease, and we have no present desire for the things of earth! is this repentance? It is a delusion! a fatal, dangerous delusion!

The sick and dying lose their vigor, and are in a state of physical and mental inertia,—neither positively good, nor positively evil, but very far from that condition of spirit which constitutes true repentance. We feel subdued and penitent, and in our helplessness, throw our poor prostrate bodies, our yielding intellect, on the mercies of Heaven. This is not repentance, but a delusion of fearful magnitude. Are we to bury our talents in a napkin, and rely on a merciful God and a sick bed for safety, without an effort of our own? Certainly not! Man, with all his powers, and energies, and healthfulness, can scarcely hope to be justified with his offended Creator.

Remember, that debility of mind and body, the prostration of vital energy, the absence of the desire for evil, are only involuntary causes; and have nothing to do with the subject of repentance. If we neglect daily to make our reconciliation with God, to apply our moral and intellectual strength to his honour and glory, depend upon it, we cannot, ought not to look for acceptance, merely because, in the hour of sickness, we feel a disinclination for those indulgences which religion and virtue condemn. Death-bed repentance, let me repeat it, in ninety-nine cases out of a hundred, is a terrible delusion.

THE HAPPY ISLAND.

> "There is a land of pure delight
> Where saints immortal reign,
> Sweet fields, beyond the swelling flood
> Stand dressed in living green."—WATTS.

The love of God the only instrument to destroy the love of the world, by an exhibition of the superiority of heaven to earth.

Conceive a man to be standing on the margin of this green world, and that, when he looked towards it he saw abundance swelling every field and all the blessings which earth can afford scattered about in profusion through every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society. Conceive this to be the general character of the scene upon one side of his contemplation, and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it? Would he leave its peopled dwelling-places and become a solitary wanderer through the fields of nonentity? If space offered him but a wilderness, would he for it abandon the home-bred scenes of life and cheerfulness that lay so near, and exercised such a power of urgency to detain him? Would he not cleave to the regions of sense, and of life, and of society? and, shrinking from the desolation that was beyond it, would he not be glad to keep his firm footing on the territory of this world, and take shelter under the silver canopy that was stretched over it?

But if, during the time of his contemplation, some happy island of the blessed had floated by, and there had burst upon his senses the light of its surpassing glories and its sounds of sweet melody, and he saw clearly that there a purer beauty rested upon every field and more heartfelt glow spread itself among all the families, and he could discern there peace, and piety, and benevolence, which put a moral gladness into every bosom, and united the whole society with one rejoicing sympathy with each other and with the beneficent Father of them all—could he further see that pain and mortality were unknown, and, above all, that signals of welcome were hung out, and an avenue of communication was made for him—perceive you not that what was before the wilderness would become the land of invitation, and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beautiful scenes and beautiful society. And, let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still if another stood revealed to the prospect of man, either through the channel of faith or through the channel of his senses, then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovelier world that stands in the distance away from it.—*Dr. Chalmers.*

THE LORD'S PRAYER.

The following passage by Montgomery is beautiful:

"How many millions and millions of times has that Prayer been offered by Christians of all denominations? So wide, indeed, is the sound thereof gone forth, that daily, and almost without intermission, from the ends of the earth, and afar upon the sea, it is ascending to heaven like incense, and a pure offering. Nor needs it the gift of prophecy to foretell, that though "heaven and earth shall pass away," these words of our blessed Lord "shall not pass away," till every petition has been answered—till the kingdom of God shall come, and his will be done on earth as it is in heaven."

NEW-YORK.

ANNUAL CONVENTION OF THE EPISCOPAL CHURCH.

(*Specially reported for the Episcopal Recorder, by Dr. J. A. Houston, of New York.*)

CHARGE TO THE CLERGY.

(Continued from last week.)

My Reverend Brethren, the worldliness of the Church is the first view with which we have to contend in the ministry of reconciliation. Let us be careful in all things to discover ourselves far removed from worldly motives. In our ministry let us know no rule but the will of God. In our attention to ecclesiastical concerns let our unceasing efforts be directed to the great work of bringing back the Church from its bondage to the world to the pattern of her Scriptural and primitive condition. And in our own character and lives let us illustrate our ministry by "a walk and conversation becoming the Gospel,"—striving with God's blessing in meekness and gentleness but with firmness and discretion, to infuse into our flocks the true views of the spirituality of the Church; and essentially be we impressed with the truth that until the Church shake off its bondage to the world it can hardly expect the blessing of success in its efforts to evangelize the world, and spread God's glory to the ends of the earth. What is thought and said and done for the Church, must be all thought and said and done in this spirit, or all our labour will be vain, and the displeasure of the offended head of the Church assuredly awaits us. That we may thus be found faithful, dear brethren, let us never cease in our labours and our prayers. And be it the joy of our hearts when they are cheered and our hands strengthened by the beloved objects of our pastoral care—both male and female followers of the Lord—devoutly, ardently, and effectually united with us, as fellow-labourers for the truth! All honour, respect and confidence, let us have towards those who thus unite with ours, their efforts. And I am sure we all feel the blessedness of our diocesan and national Church establishment, when devout and good men—their hearts touched with the reviving influence of the Holy Ghost, and warmed by an anxious desire for the spiritual welfare of their followers, —come up to the temple of the Lord when called on to take counsel and act for his Church, in the true spirit of that body, and as those whose most valued citizenship is in heaven.

The bringing in of the Papal powers and errors is another marked event in the history of the Church, whose bearing I purposed to consider.

My Reverend Brethren will see at once that it is not designed to enter at large, on this topic. My purpose, which is a more practical one, with an especial view to our own age and Church, very naturally exempts me from this. A few points are all that can, or need be alluded to on this occasion. I regard the Papacy as a salutary admonition of the danger of departing from the primitive simplicity of the Church. Among the Apostles, none had superiority. The Romish claim to the supremacy of St. Peter, has been often proved to be utterly without foundation, either in Scripture or the early history of the Church. No recognition of it can be found amongst the primitive Christians. An ancient incumbent of that see, denounces it as impiously arrogant. And instances without number can be given of the manner in which other prelates spoke and acted so as to render altogether absurd the idea that they recognized in the Bishop of Rome, a superior. Bishops were amenable only to a Council of their peers, and not to any individual of their order. When the principle of the papal supremacy was first announced, it was opposed as engendering persecution and as altogether uncatholic. There can be no doubt, however, that it was consciemiously regarded by some as calculated to advance the interests of the Church, and certainly with no other view of it than as a question of polity, having no foundation in divine requirement, but solely and merely as a modification of the government of the church which was warranted and demanded by circumstances.

The pretensions to supremacy thus set up, soon assumed a more imposing character. Extravagant claims to authority were put forward and soon acknowledged. At the beginning, the fact of this Bishop's see being the imperial residence was in favour of the advancement of his claims. The Emperor appreciating the influence of the spiritual authority, found it his interest to avail himself of the Bishop's power on the people, by attaching him unto himself through the means of conferring purgations, franchises, and dignities upon him. Then on the other hand, citizens and ecclesiastics, seeking imperial favour, found it much to their interest to secure the favour of the Roman prelate. Thus he gradually lorded it more and more over God's heritage, until his power mounted even over that of the imperial crown, and seated him on his throne, whence he impiously announced his divine right to sovereign rule both in civil and spiritual affairs; and which is still held so unrighteously.

Such a departure from the Gospel we cannot but regard with the conviction that it is a great violation of that organization which Christ left for the security and good order of his ministry and his Church. We have seen what grievous schism and heresies have resulted from a total casting off of the Episcopacy. In this early abuse of it we have the origin of the abominations of Rome.

My whole purpose in introducing this point will be better conveyed by connecting it with the next—the Reformation. The first sentiment on beholding this event, is that of devout gratitude to God. It occurred at an epoch when the corruptions of the Church seemed to bid utter defiance to all ordinary means of reform. God raised up men suited to the emergency, and even when evil passions sought to achieve evil by good means, and when just men would have gained good by evil means, he turned all to the benefit of his Church. The same omnipotent providence which had so frequently been exhibited as the guardian and everlasting director of the Church's concerns, was signally manifested on this occasion. Human folly, weakness, violence, and wickedness, were all made subservient to the good of Zion. It is not, however, my chief purpose, in thus alluding to the Reformation, to remind you of this providential dispensation of God's care and love; nor to defend its authors from the charges of wrong motives. Still I cannot avoid acknowledging with becoming sincerity and joy, the noble purpose—the upright motive—the enlightened principle—the disinterested sacrifices—the unyielding adherence to the truth, through good report and through evil report—through sneers and disappointment—through suffering and unto death, of the great body of the Reformers, who entered the lists against spiritual wickedness in high places, which had taken counsel against the Lord and his anointed. But no reasonable man will gainsay the position that the Reformation has not been without its evils. This is apparent when we find Protestantism threatened and disgraced by errors and heresies of the most dangerous character; and split up into so many adverse sects and divisions. It behoves wise men to look at subjects in all their legitimate bearings. I see not how we can honestly deny that the Reformation is fraught with much of caution and admonition to the friends of the truth as it is in Jesus, and who would faithfully retain the doctrines which Rome had perverted or discarded. Protestantism had indeed become a sacred duty. But its meaning is very different from that attached to it by some who honestly think that it implies a departure from many things, which others regard as most essential. Hence the danger of setting up mere Protestantism as the test of faithful adherence to the truth, or of magnifying it so as to lead to the supposition that it is such. This is not the true ground on which the Reformation is to be defined, and made our boast. I would not so honour Rome as to let her think that our strength consists in this. I would drive her from her claims to Catholicity. I would plant the standard of opposition to her on true Catholic ground, and expose her heresies and defects in the light of her own preferred authorities. Depend upon it, brethren, it ministers not a little to the pride and corruptions of that portion of the Church, that we concede to her so much the attribute of Catholicity. She deserves it not. We,—all true friends of Scriptural authority, should unite against her claims, and act upon it, by showing that Protestantism sympathizes not with that which puts the Saviour to open shame by denying his true nature, or denying the laws and ordinances he has established for his Church's government; but that it has the true Catholic character which Rome has lost. Let us measure Protestantism only by its accordance with Scripture.

Another evil to which the Church is exposed from the same source, is the deeming all in the Church of Rome, as therefore erring. We know there was a time when that Church was pure, Catholic,—evangelical. Her defection consists not in the loss of all that is pure, but in unholy appendages—in false aspects of true doctrine, and additions of erroneous dogmas. Nothing good in this imperfect world is proof against being turned into evil. The right of private judgment, for example, which when regulated by the limits assigned it by God himself, is a source of great good, —when perverted, becomes the parent of monstrous errors and heresies. It is the battlement on which heresy and infidelity erect their banners; and is the flattering unction which satan would lay to the conscience of all who are desirous to remove the restraints of the Gospel. This is indeed a source of most extensive evil. There are probably, few of my Rev. Brethren, who have not experienced it in the boldness and self-sufficiency with which most criminal indifference to religion, or most extravagant departures from the Gospel standard, entrench themselves behind this alleged unlimited right of private judgment.

Lastly, the circumstances connected with the first settlement of our country are to be noted as fraught with no unimportant consequences to the church of Christ. Men were then thrown together of various minds and united by various ties of mutual interest and dependence and common pursuits. They were left altogether free to acknowledge religion or to regard it with utter indifference. Hence the peculiarities of the puritanic system—the delusions of Rome—the quiet but subtle heterodoxy of Fox's followers—seven sacraments, or two, or none—the ministers of God's appointment, or one out of the apostolical succession, or none at all,—worship according to the Catholic ritual or the Romish breviary—all claimed and received equal indulgence, and all were deemed equally good. Often too has it been the lot of the Gospel's catholic system to be of small account amongst great and diverse systems of error. The consequences of all this are too apparent amongst us in the laxity of opinion with regard to the character and authority of the Church.

I deeply sympathize with you in the numerous temptations to compromise which must have assailed you. But the spirit of God calls you to rigid adherence to the path of duty; and that call brings with it abundant sources of consolation and comfort. It bids us throne ourselves on our faith. It expects us to cast behind us all considerations of fear and favor—so welcome to the natural man,—and to push straight forward, yielding to no fear but that of God, and seeking no favor but that of Christ.

And to His grace, brethren, I now commend you. May it abide with you in all your deliberations—in your pastoral work,—in your intercourse with that world over which it should be your constant prayer that the Catholic Church may ever exert those influences for good for which God hath appointed her.

After the solemn exercise of the communion, the Convention was adjourned till half past 9 o'clock to-morrow, (Thursday.)

We here insert that portion of Bishop Onderdonk's Address that refers to Mr. Carey's Ordination. The Address was delivered on Thursday morning.

From the N. Y. Churchman.

It is well known to you, my brethren, that the ordination just mentioned has been made matter of very extraordinary publicity. The course which this has taken has had connections and bearings which have brought to view important principles whereon I deem it a duty to express to you, and place on record, deliberately formed and conscientious views and convictions.

At the foundation of the whole lies the fact, that when in this ordination, the prescribed call was made on the people for the showing of any impediment or notable crime on account of which either of the persons presented should not be ordained, two presbyters of the diocese, avowedly acting in their capacity as such, read each a written form of objection and protest, charging one of the candidates with unsoundness in the faith. The charge thus preferred had been previously laid before me, fully investigated, and found to be not sustained. This was stated by me to the congregation as the reason why there was no just cause for the delay in ordaining an accused person provided for in the rubric. The solemn service proceeded accordingly, and all the persons presented were ordained. With a strengthened conviction of having acted justly and righteously in this matter, I deem it to be highly proper in itself, and peculiarly demanded by the trying circumstances in which the young brother concerned has been thrown, thus publicly to express my unshaken confidence in him, and to commend him to the confidence and affection of the Church.

As stated above, this case, in the very extraordinary manner in which it has been treated, and from the extensive notoriety which has hence attached to it, has brought to view a variety of important principles which I deem it my duty to notice. In doing this, I shall, for obvious reasons, treat them as much as may be in the abstract.

The first point naturally presented to our notice, is the provision of the Ordinal under which this objection was made. What are its true meaning and legitimate operation?

It is confessedly a call upon the *people*. The *clergy*, either personally or by those who, in the due order of the Church, are their regularly constituted representatives, are reasonably supposed to have, in their respective dioceses, sufficient opportunities of becoming acquainted with the characters and qualifications of candidates for orders. Their position as watchmen and stewards of the Lord requires of them that they carefully keep themselves informed, as they may, who are candidates for orders, and what grounds of trust there are in their aptness and meetness for the ministry. Certain of them are personally concerned in testing the sufficiency of those grounds by special examinations; and the publicity given to the admission of candidates ought to be considered by every conscientious clergyman as a call upon him to avail himself of all fitting opportunities of becoming acquainted with their characters and qualifications, and to assist the diocesan, in his peculiar weight of responsibility, by such information in the premises as he may be able to impart. The bishop, therefore, may, by the time the day appointed for ordination arrives, be reasonably supposed to be in possession of whatever his clergy may have to impart respecting the fitness of those expected to be ordained.

In a measurable degree, similar remarks may apply to the laity. It is very gratifying and encouraging to see our laity, especially those of influence in the community, take an interest in the affairs of the Church—the interest, I mean, of uniformly devoted heart and affections, and of solicitude, prayers, and labors of love, growing out of their personal experience and manifestation of the sanctifying influences of that heavenly grace, of the divine imparting of which the Church is God's instrument and agent. I would distinguish this most emphatically from the cases often obtruding themselves, of an unchristian fondness for religious disputation, and a concern for the Church hardly distinguishable from mere indulgence, in another one than those which worldly mindedness usually supplies, of a litigious disposition, a love of opposition, and a desire for distinction in controversy and in troublous agitation. From such concern in religion no good is to be augured except as it may lead better men to more watchfulness, care, and effort for the Church's well-being. But when our pious and intelligent laity endeavor to keep themselves informed of the Church's concerns, the publicity necessarily given to the admission of candidates for orders, secures in a good degree *their* watchfulness and care also on this momentous subject, and their opportunity of aiding the proper authorities in attaining to an entirely correct knowledge of those who are in training for the ministry.

It is not to be expected, however, that the laity, or as the Church designates them, "the people," will generally be informed as to the admission, character, and progress of candidates for orders. It therefore seems to have been always a right and prudent custom for the Church to call upon them in some form or other, at the appointed time of ordination, to bear testimony against any one presented for orders before the holy ceremony proceeds. And there is a well known union of the authority of liturgical commentators in favor of interpreting this call upon the *people* as intended for *them* in contradistinction from the *clergy*. I can conceive of no case in which a clergyman can properly avail himself of it except, being present as one of the congregation, not in his clerical capacity, and therefore virtually one of the people, he perceives one presented for orders, in whom he knows of the existence of an impediment or notable crime for which he ought not to be ordered, of which he has not had a previous opportunity of apprising the bishop, and which he has no reason to suppose has been brought to the bishop's knowledge.

All laws are to be construed on the principles of sound common sense, and so as that the good obviously intended to be accomplished by them should neither be defeated nor marred by the understanding of them with which they are executed. The rubric following the call upon the people states the object of the call to be, that the person objected to shall be found clear of the crime charged upon him before he be ordained. It then this has previously been done—if the charge has already been laid before the bishop, and

examined by him, and the party found clear of it—it is obviously a case not contemplated by the rubric. The object of the rubric has been gained. The party has been found clear of the charge. There is no law to meet the case, but the holy common law of order, reverence, and silence in public worship. The rising to bring a charge of which the accused has already been found clear, is a violation of this law unsanctioned by any other. Else the solemnities of this peculiarly hollowed portion of our ritual would be in danger of perpetual interruption by the repetition of charges over and over again examined and proved to be unfounded.

My solemn and deliberate consideration of this case calls me to the duty of also viewing this portion of the ordinal in another aspect. The term *protest* has been much applied to the action contemplated by it. I have not been able to see the propriety of it. In this and the few similar passages in the liturgy, the Church seems to act upon the principle simply of aiding the constituted judge in arriving at a correct decision in the matter, not of bringing antagonistic influences to bear upon him, of placing him in an attitude of opposition, or of throwing virtual menaces and public accusation in his way. It would provide him with means for deciding aright, and leave the decision with him. Should this be offensive to the Church, her remedy is found, not in so irregular and hurried an arrangement, not in public accusation so obviously subjected to all the malign influences of personal passion and ill-will, but in the regular and orderly subjecting of the offender to the responsibility duly and orderly provided. I object, therefore, to the propriety of action under provisions now before us being shaped or regarded as a protest.

But it may be asked, Will you take entirely from the clergy and people of the Church the privilege of protest when their rights are endangered, and iniquity bears sway in the counsels and acts of those in authority? There *are*—the history of man in every department of his social character evinces that there mournfully have been—extreme cases in which all the ordinary provisions of law are weakly deprived of their influence for good, and individual and social rights demand the interposition of such law as the emergency renders imperative. Then even resistance, and forced changes in social relations, have been found unavoidable, and submitted to as lesser evils. There may be emergencies when people in reference to their pastors, and pastors and people in reference to their bishops, may have no alternative left, consistent with conscientious duty to the cause of God, but openly to *protest* against the measures of those to whose decisions ordinarily they are bound reverently to submit. It is hard, however, to conceive of this as justifiable save where the process of regular accountability has been found insufficient; and equally hard to view it in any other light than as an extreme measure involving the charge against the party whose acts have elicited the protest, of gross ignorance or palpable unfaithfulness and injustice.

I am also called, in the present connection, to say a word on the subject, much discussed of late, of the responsibility, in their official acts, of the bishops and clergy. It applies also to the laity in the various departments in which they are invested with prerogative and duty in ecclesiastical concerns. Responsibility is undoubtedly as much the law of God's house as it is of the various social and civil connections which He has established among men. On this, however, as on other deeply interesting points, it is of the greatest importance that we bear in mind an essential and fundamental difference between this house of God, His holy Church, and those unions among men which are of a merely secular and civil character. In these, the primary authority rests in a good degree with the individuals composing them, in their primary capacity. They have associated for their common benefit, and to secure that end have each surrendered a portion of original inherent right, and each is, by that right, a judge, with inherent prerogative, as such, to see that his privileges and interests are duly regarded in the operation of the compact, and has his share of the power which is lodged in the body, to dissolve, change, or remodel itself at pleasure.

These principles, with such modifications as are deemed fitting, are incorporated into the civil compact wherever it exists with any recognition of civil freedom. They include the doctrines that the power of the whole is derived from each, and that each is responsible to the whole—doctrines, however, which every form of that compact, guarded with any security against anarchy, sees and practically admits the necessity of qualifying by sound and wholesome regulations.

The Church is a department of the social compact differing from those of a secular and civil character. It has not resulted from men's voluntarily seeking the good which it may part, or yielding to them necessities which may have driven them into it, by the surrender by each, for the good of the whole, of immunities and prerogatives naturally his.

The foundation of the Church lies not in man's agreement, but in God's requirement. Nor does man's association in the Church relate to him as a being having rights to be secured or prerogatives to surrender, nor as one who has a high, honorable, and pure moral sense to bring to bear upon the happiness and welfare of the community to which he belongs. The Church is appointed for man as a being weighed down with frailty and corruption, and by his sinfulness shut out from the mercy and exposed to the just anger of his God. It is not a society *formed by him* for the purpose of concentrating and calling into exercise his powers of self-government, and of promoting his own and others' welfare and interests. As God's instrument and agent of mercy, it takes man as a frail, guilty, and helpless being, that he may be thus put in the divinely appointed way of grace and salvation through Jesus Christ. Its powers and prerogatives come directly from heaven. Its human agents, in the accomplishment of the holy and blessed ends of its institution, have their powers and prerogatives from God, and not from men. Indeed, as if to illustrate this holy and heavenly character of the Church, the appointment of such agents was not only independent of the Church, but anterior to its full Christian organization. The ministry was appointed to gather, organize, instruct, and guide the Church, not the Church established with power to employ the ministry. The primary powers of the Church, then, are not diffusive, but concentrated. They are not in the members, but the head. They were committed by the Head to the ministry. In this, however, it is evident to all men diligently reading Holy Scriptures and ancient authors, and thence collecting, from its practical development, the great principles designed to be incorporated into the full ecclesiastical organization, divine sanction is given to qualifications in administering the polity of the Church, which clearly recognize therein an efficient interest given to the subordinate pastoral associates of the chief ministers of Christ's flock, and to the members generally of that holy body. Whatever may be the modifications of this, it is of obvious propriety and importance that we bear in mind this evangelical view of the true theory of Christ's Church. A very valuable consequence of this may, by the divine blessing, be expected to be, my beloved brethren of the clergy and laity, the constant realizing by each of us, in his proper sphere, of the solemn truth that when we engage in the service of the Church of God, we are employed in an agency, not to carry out a human scheme of benevolence or usefulness, not to promote an end deriving value from its popularity or acceptableness with men, not to devise and execute the most ingenious, improved, or ready modes of showing results; but an agency—with reverence and godly fear be it undertaken!—in the accomplishment, by the mighty power of the Holy Ghost, of the exceeding great and precious object whereby God, in the exercise of ineffable mercy, is in Christ Jesus, reconciling the world unto Him. Press we then ever to our hearts the obvious truth, that then only can we expect to be enlightened and efficient agents in this work, when our hearts are controlled, our characters formed, and our lives preserved, by that great principle of evangelical faith which only gives consistency, and in which only we can expect efficiency, in whatever we may do in the cause of the Church.

But my principal object in this course of remark, was to show its bearing on the question of our responsibility as ministers and members of the Church, in what we do simply as such. Is it to the public? I can see no principle on which this can be justly maintained. How is it possible for a body of men held together by no common principles of religion to judge of religious matters? Taking the gospel for our guide, we must see in the Church and the world essentially antagonistic bodies. The Church was formed, not to co-operate with the world, but to oppose it, to attack the wicked principles and practices to which it is in bondage, and to come to no terms with it on any other principles than its entire surrendry of its opposition to the pure and holy spirit of the gospel, and its submission to the rule which Christ through His Church would establish over it for its good. Alas! brethren, I need not ask you whether the world is now such as to afford any confidence of its judging aright in matters pertaining to the kingdom of God. No, surely; and let me affectionately say to both the clergy and laity, ever conscientiously acting upon the principle myself, that for what we do in our several departments, of service to the Church, we owe no responsibility to the world; in other words, to the public. From the world we have derived no power. We hold no commission from it. Let us ever, by the grace of God, be careful that in our intercourse with it, we adorn the doctrine of God our Saviour in all things; and then go forward in our master's work, indifferent, save for its own sake, whether the world is pleased or offended, and indeed looking for the ill-will and opposition from it which that Master and His divine word have prepared us to expect.

In natural connexion with this point, a solemn sense of duty bids me to exhort my diocese, through this its representative body, always to frown upon the bringing of controversies or differences on sacred subjects before the world, through mediums and in ways, whose principal operation may be expected to involve their exposure to the scoffs and jests of unrenewed hearts, the insolence of the ignorant, and the blasphemies and impieties of the profane. Good men, as did apostles, may differ, and differ seriously and even warmly; but surely they should be equally jealous of unnecessarily exposing the things of God to that carnal mind which is radically incapable of spiritual discernment.

But although no responsibility is due from us to the world, or the public, yet is it not due to the *Church* as a body? The view above given of the great principles on which it pleased our Divine Lord to organize His Church, seems clearly to indicate that responsibility therein, in its progress to ultimate right of decision, unlike that in human organizations, is towards concentration, and not diffusion. Power and prerogative in the Church, came from Christ to the first order in the ministry, and thence to the lower orders, and to the brethren in laity of the Church. As the last gave not power or prerogative, it is difficult to conceive how they can demand responsibility to them as of right. From the earliest times, however, the Apostles and elders, and their successors, have very rightly and wisely taken counsel of the brethren in the exercise of their prerogative; and this principle has equally wisely and rightly, in various parts and periods of the Church, led to national and diocesan organizations, which have given distinctive rights and prerogatives to all orders of men in the Church, bishops, clergy, and laity. And I gladly avail myself of this opportunity of repeating the sentiment often expressed, of my conviction, that the particular organization of our branch of the Church, is in admirable adaptation to its peculiar state and position, and well calculated, if thoroughly understood, and properly carried out, to promote order, harmony, and security, and to answer the great spiritual ends for which the Church was established. But I think a careful study of what may be called the genius of that organization, will perceive that the responsibility which it recognizes or provides for, is eminently of the above mentioned concentrative, and not of a diffusive character.

There is nothing which runs at all counter to the great Scripture principle, that the ministers of Christ are responsable to Him through those whom he has invested with authority over them, and these again to their own order in the Church, and both under such regulations, qualifications, and checks, as in sound Christian judgment may, from time to time, be duly and orderly appointed. A practical illustration of the fitness of this, is afforded by the manifold evils, attendant on public appeals, especially in matters in which the mass of the members of the Church themselves can hardly be deemed competent to judge. And it should be remembered that a public appeal to the Church, must almost necessarily involve the evils of one to the world.

I should, however, be much misunderstood, if deemed to deny that there may be circumstances demanding a departure from this principle. I refer only to the soundest and safest general rule, from which a regard for good order would seem to require that there be no departure, save where there is the strongest ground for the conviction, that a great evil had better be encountered, than a greater.

I am very certain, my brethren, that I need not remind you of the tenaciousness with which I have uniformly endeavoured to adhere to those great Catholic principles, which, revealed in the gospel, have ever been held valuable and important, as incorporated into the evangelical system, by all pure branches of the Church of Christ; nor of the readiness with which I have always thought it incumbent on the Christian minister to defend them; nor of the little regard which I have deemed due to any offence which might thus be given, or loss of popularity that might thus be encountered. Whether these principles have had levelled against them the fulminations of papal tyranny and usurpation, or those of Protestant zeal for erroneous and strange doctrines, contrary to God's word, my devotion to them has strengthened with years, reflection, and experience, and with it my determination, God being my helper, to continue faithful and consistent in that devotion.

But, as you well know, I have never felt it a duty to require those over whom I may have influence or authority, to view all these points exactly as I do. Unity in necessary things is perfectly consistent with tolerance and liberty in others, and certainly with the fullest influence in all things of that indispensable ingredient in an evangelical character, the charity which hopeth all things, suffereth long and is kind. Nothing is more evident in the history of the Reformed Catholic Church in England and in this country, than that a wide latitude of opinion among its bishops and clergy on points not involving essentials of the catholic faith, is entirely consistent with unity in that faith. Its liturgies and articles have ever been viewed in different lights by men equally conscientiously attached to them, and maintaining with each other both personal and official communion characterized by the truest Christian courtesy and harmony. Tendencies towards extremes in what may be denominated the Catholic, the Calvinistic, and the Arminian views of our standards have always existed without rending our unity or disturbing our harmony. On this principle—strong as are my own preferences in the matter, and fearlessly and honestly as I have endeavoured, on all proper occasions, to advance and defend them—I have ever endeavoured to act. I have not shrunk from laying fairly before the hundreds of young men who, in a greater or less degree, have pursued their theological studies under my direction, fully and fairly what I believed to be not only the essential principles of the Christian faith, but also all their various bearings, connections, and result, in the great Catholic system which I believed to have been handed down from the days of inspiration. Never, however, have I—and God forbid that I should ever depart from the principle!—felt myself at liberty, nor ever have I had the inclination, to erect my views on these latter points into stern requisitions, without compliance with which I should frustrate the evidently honest, disinterested, and pious desire of well qualified young men to be received into the ministry. Having duly tested their moral, spiritual, and intellectual fitness, and satisfied of their soundness in the essentials of the faith, I have gladly ordained them, most cordially bid them God speed, and done what I could to promote their happiness, interests, and usefulness.

All this I have thought, and doubt not that I shall ever think, the necessary result of that latitude of opinions and views which the Catholic Church has ever allowed to individual mind, and the encroachment on which by the despotic bigotry of Papal anathemas, and the intolerant spirit of Protestant sectarianism, has led to some of the sorest evils which have ever befallen the Christian world.

And on the same principle of conservatism, unity, and Christian charity, I have freely and cordially received clergy on the dimission of brethren in the Episcopacy, who I knew differed widely from me on points which I deemed by no means unimportant. This accustomed token of unity of spirit and the bond of peace will never cease to bless our Church as long as the ancient and well-tried principles of Catholic union prevail, the dictates of Christian courtesy are respected, and the pure and holy affections of the gospel are cherished.

In pursuance of my usual plan of pausing in my details of official acts for the purpose of expressing such views and giving such counsels as seemed to be called for by parts or circumstances related, I have now digressed much more at large than is customary. This has arisen from a solemn conviction of duty to the beloved clergy and people of my charge; and affectionately asking the union of their prayers with mine that a blessing from on high may attend this humble effort to discharge the sacred requirements of office, I proceed in my narrative.

For the Episcopal Recorder.

BIBLE CONVENTION.

A meeting of the friends of the Bible, called in accordance with a resolution passed at a "joint meeting of the Managers of the Pennsylvania and Philadelphia Bible Societies," was held at the Bible Rooms on Monday evening, Sept. 25th, 1843.

The Convention was organized, by calling the Rev. C. C. Cuyler, D. D., to the chair, and the appointment of the Rev. Richard Newton, Secretary.

The proceedings of the evening were opened with prayer by the chairman.

The Secretary then read the circular containing the call for the meeting,—which stated that the special object of the Convention was to exhibit the results of two years' inquiry into the extent of the destitution of the Bible among families in Pennsylvania.

The Rev. J. W. Dale, General Agent, gave an account of the exploration so far as made throughout the State, by which is disclosed the melancholy fact that 30,000 families, comprising about one hundred and fifty thousand inhabitants of Pennsylvania, are destitute of a copy of the Sacred Scriptures.

The existence of this great destitution was explained

1. By the fact that many families remained unsupplied by the effort made for this purpose between the years 1827 and 1830.

2. By the great changes in our population, by natural increase and immigration, since 1830, amounting to about three quarters of a million.

3. The character of this addition to our population and the location of their homes.

The emigrants from Europe are generally both poor, and from countries where the Bible is not so extensively circulated as in our own land. New families, which grow up among ourselves, naturally seek the less populous parts of the state, and consequently are more remote from sources whence the Bible may be obtained.

The Rev. J. C. Brigham, D. D., Corresponding Secretary of the American Bible Society, who was present by special invitation, having been introduced to the meeting, made some interesting statements respecting the operations and present condition of the National Bible Society.

From this statement, it appeared that a wide field for Bible distribution, both at home and abroad, was now thrown open. The Managers of the American Bible Society felt that the supply of families in Pennsylvania, with the Sacred Scriptures, was the most important work in which the Pennsylvania Bible Society could engage. They had cheerfully aided in the work by advancing Bibles needed for the supply, yet if Philadelphia and Pennsylvania, generally, could by special effort at once pay for the Bibles furnished, the American Bible Society would be enabled to supply more promptly demands for the word of life from the remote borders of our own country and from the heathen world.

The Rev. Mr. Dale presented the following resolution, which was unanimously adopted:

Resolved, That this Convention does heartily approve of the effort made by the Pennsylvania Bible Society to supply every destitute family of the State with a copy of the Bible, and do recommend its earnest prosecution to a speedy and thorough completion.

The Rev. Mr. Powell, Agent of the Sabbath Association, addressed the Convention, presenting some interesting details respecting the distribution of the Scriptures among emigrants along the canal, together with facts well calculated to encourage to continued exertion in this good cause.

Mr. Joseph H. Dallas, Corresponding Secretary of the Pennsylvania Bible Society, offered the following resolution;

Resolved, That the facts now laid before this meeting, abundantly satisfy our minds that there were, *at the commencement of the supply in 1840, at least* 30,000 families in this State destitute of the Bible, a very large number of whom remain still unsupplied; while agencies are now engaged and ready to furnish, *as soon as the means are provided*, all who are destitute and desire to possess this inestimable treasure.

The above resolution was enforced by the reading of letters from the western part of the state, announcing very considerable destitution, and a desire for its supply, but their inability to do it without aid. The Managers of the Pennsylvania Bible Society are unable to respond to these calls, pressing as they are, until they shall be furnished with the necessary means.

The resolution was unanimously adopted.

The following resolutions were presented by the Rev. W. W. Spear.

Whereas, in the prosecution of the most important work of supplying destitute families in Pennsylvania with the Bible, the destitution has been found to be surprisingly great, and the resources hitherto placed at the control of the Pennsylvania Bible Society, have proved inadequate to the demand, and whereas, the American Bible Society has with great Christian kindness promptly aided our undertaking, by advancing the Bibles thus far needed for distribution, therefore,

Resolved, That a sense of justice, demands a prompt and vigorous effort, of the friends of the Bible in Pennsylvania, to cancel our debt of $7,928 to the American Bible Society. Also,

Resolved, That it be recommended by this Convention to the Managers of the Pennsylvania and Philadelphia Bible Societies, to hold a public meeting of the citizens of Philadelphia, for the purpose of laying before them the facts now stated to this meeting, and to adopt measures for the completion of the great enterprise which they have in hand.

Mr. J. F. Leaming offered the following resolution:

Resolved, That the facts laid before this Convention, be embodied in a circular and addressed to the Pastors of the Protestant Churches throughout the State, with the earnest request that they should, at their earliest convenience, preach sermons, and take up collections to aid the operations of the Pennsylvania Bible Society in their efforts to supply every destitute family in the State with a copy of the Holy Scriptures.

On motion, it was *Resolved*, that the proceedings of this Convention be published in all the religious newspapers of the city and state, and such of the secular papers as will insert them gratuitously.

The proceedings of the Convention having been concluded with prayer by Rev. Dr. Brigham,

It was, on motion,

Resolved, That this Convention do now adjourn.

C. C. CUYLER,
President.

RICHARD NEWTON, *Secretary.*

For the Episcopal Recorder.

QUESTIONS ON THE XXXIX ARTICLES.

ART. III.—*Of the going down of Christ into hell.*

1. What do you understand by Christ's descent into hell?
2. Do you mean that his Divinity, or body, or soul went into hell?
3. When was this article inserted in the Apostle's Creed? Why?
4. Is there scriptural authority for it?
5. Seeing that other parts of the Creed speak of Christ in his entire nature, is this article carefully expressed?
6. Are we obliged to use the words in the Creed, He descended, &c?

For the Episcopal Recorder.

Rev. and Dear Brethren,—While thinking of writing you upon some points in the mass of precious and valuable truth contained in your paper of the 23d inst., I received a private letter from one of the most valuable ministers in the Church, in which much of that which I wished to say is so fully, so feelingly and yet so concisely expressed, that my intended labor will be well performed in copying it. "Have you seen the Recorder of the 23d. Is the article signed O. from the Bishop of Pennsylvania? If so I say for one let him write on." The Bishop of Peterborough's charge led me to look at the date of his consecration, to ascertain how long we might hope such a good man had to live. Then follows our Brother Miles' sermon. He is a Missionary indeed. I rejoice for his own sake—I rejoice for the Church's sake—and I rejoice for the sake of those benighted souls in the East to whom God has inclined him to go. Flesh and blood never revealed to him what he declares in that sermon. It has made my heart glad. A bright day dawns through the thick gloom. I could wish this No. of the paper sent through the whole Church. Thus it is, when the enemy comes in like a flood the Spirit of the Lord lifts up a standard against him. I have been thinking for some months past of God's command to Moses—'Stand still and see the salvation of the Lord.' I can truly say with old Jacob, 'I have waited for thy salvation, Oh Lord.' * * My rejoicing, however, is not in man but in God. He has said, '*Fear not, little flock, it is your Father's good pleasure to give you the kingdom.*'" With my hearty concurrence in these sentiments, sentiments which I know will meet a wide response among your readers, I am yours in prayer, in effort,

And in abounding hope, A.

The Episcopal Recorder.

PHILADELPHIA, OCTOBER 7, 1843.

New York Convention.—To those who attended the sittings of this body, either in the capacity of members or spectators, there must have been a peculiar beauty and adaptedness in the collect for the 16th Sunday after Trinity—"O Lord, we beseech thee, let thy continual pity cleanse and defend thy church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord." Every lover of our Zion would add his hearty Amen.

We have ever regarded the assembly of our Diocesan Conventions in the various parts of our country with interest. Although in one sense local in their character, and limited in their influence, they are still parts of a great whole and portions which constitute that branch of the Church Catholic, for whose interests our prayers ascend, and to whose advancement our efforts are given. On these occasions, there meet together, from year to year, both clergy and laity, who seldom, except on these seasons, have any opportunity of communicating with each other. The spirit of friendship is increased, the bonds of Christian affection drawn more closely around brethren of the same household of faith, and the comprehensive charity of the Bible is nurtured and augmented. The object of such meetings is the furtherance of that Gospel which prevades the ritual of the Church, and spreads around her the atmosphere of universal charity and love for the souls of men. It is in this atmosphere she breathes, lives and flourishes. It is this spirit which characterizes her liturgy and Articles, and if ever it be specially important that the spirit of unity be cherished, it is when the important interests of the Church are to be considered, and plans devised and adopted for her well being and prosperity. "Division and dissension make heretics," says St. Augustine, "but peace and unity make Catholics," and this aphorism is as true at the present day as it was at the time it was uttered. But peace is dearly purchased, if bought at the expense of truth. The wisdom from above is "*first* pure, then peaceable." "Prove all things, hold fast that which is good," is the injunction of an Apostle, and while we should never hesitate to advocate *truth* and expose *error*, showing the loveliness of the one in a still stronger light by placing it in contrast with the deformity of the other, still *peace* and Christian love should always be kept in view as the ultimate aim and object of every discussion.

We need not tell our readers that the recent convention, excited great interest; the report of its discussions contained in our present number must make their own impressions, while on one or two points we may be allowed to submit our own thoughts.

We are truly glad that no change of name has taken place, but that she still stands forth under her old and legitimate title, The Protestant Episcopal Church of the Diocese of New York. This is right, and to our view much more distinctive, expressive, and correct than "the Church in New York." The old is better. It throws up her line of demarcation—it stands as a landmark to designate her true position—and bears her flag high and clear, not only against the non-episcopal sects around her, but utters with a martyr voice her firm and unbending protest against the corruptions of Rome. We wish for no change in this matter until the cause is removed which first made it needful; till then we are willing to walk in "the old paths" and rally under that standard which the patriarchs of the Protestant Episcopal Church in this country reared for us more than fifty years ago.

The recent ordination of Mr. Carey with its attendant circumstances occupied much time and drew forth considerable talent, and we take pleasure in stating that those who were adverse to that ordination displayed great effort and tact in avoiding as much as possible all reference to it, further than was necessary to illustrate the danger of a recurrence of a like event, and the necessity of securing proper guarantees for the doctrinal purity of the ministry.

We are free to state that we heard nothing in the debate to change our views with regard to the entire right of the protest made at the ordination, while our further reflections have led us to admire the firmness and moral principle of the brethren who took this important stand. No vote was taken on the occasion which could indicate with any clearness the view of the Convention in regard to it. Many, we are persuaded, voted against Judge Oakley's resolutions, not because they were opposed to them, but because it was thought they would reflect upon the Bishop, though not intended to do so, that being publicly disavowed.

We shall refer to the matter in our next, and state the reasons why our views with respect to the ordination are unaltered.

Rev. Mr. Miles.—We are highly gratified to learn from various quarters that our excellent brother who is about to leave our shores for the East, is obtaining a warm interest in the affections of many members of our Church. His farewell sermon delivered in Charleston, which we published two weeks ago, has kindled anew the Missionary flame in some hearts and prompted to prayers and suggestions which cannot but be serviceable. A member of our Church, as eminent for his ripeness as a scholar, and influence of station, as his zeal for the great interests of religion, was so delighted with the discourse that his first feeling was to publish a thousand copies for his own private distribution—subsequent reflection made him anxious for a larger circulation; he accordingly offered the Missionary Committee a contribution equal to a thousand copies, towards a larger edition, hoping that others would aid in the effort.

The following extracts from Mr. Miles' correspondence with a Committee in Charleston, on the subject of his Mission in April last, will be interesting to our readers:—

"Before I went to the Seminary, several circumstances had drawn my mind to contemplate the East as the field of future labor. The indefinite contemplations became a sincere desire to enter that field; and some circumstances directed my attention to Persia especially. Mr. Southgate's labors drew my attention, and fixed my interest upon Oriental Christianity, and God's Spirit, I trust, wrought with me to abandon the idea of a mission among the Mohammedans of Persia, and devote myself to the restoration of the Eastern Churches,—poor—oppressed—blinded—but still precious souls of the household of the faith of Jesus Christ"—"My whole mind was bent towards oriental pursuits;—the moment I entered upon them, I found something more homogeneous with my mind than anything before studied, and taking hold upon it, which no preceding studies had ever done in the same degree. I have a tolerably good knowledge of Hebrew. I have made no inconsiderable progress in Arabic grammar, and begin to translate without much difficulty, and I have studied Chaldaic, so far as it is exhibited in Rizg's Chrestomathy. I never tire of these pursuits. I have little taste for aught else but Patristics, and its kindred Ecclesiastical History"—"The field, I never can contemplate but with a perfect willingness, nay ardor, to be devoted to it; and whatever be the subject of my thoughts, or the frame of my mind, the thought of the East seems to inspire me with unconquerable vigor"—"I see the results to be anticipated from that work;—I feel the awful responsibility resting upon our Church to help them. I am ready—anxious—burning to give myself to the work."

Important Work.—The Oxford Theology has drawn out most of the English Bishops in its condemnation. We have before us a voice from Ireland in the form of a charge delivered to the clergy of the United Dioceses of Ossory, Ferns, and Leighlin, by the Rt. Rev. James Thomas O'Brien, D. D., at his primary visitation. This charge was published in England about two months ago, and occupies with the appendix 250 pages, price five shillings. Messrs. Campbell & Co., 98 Chestnut street, have reprinted it entire and sell it for twenty-five cents.

Bishop O'Brien goes thoroughly into the subject, furnishing a historical sketch of the developements of the Oxford system. His high reputation as Divinity Professor in the Dublin University, which post he occupied for some years, gives a character to the opinions here expressed, rarely enjoyed by a writer, while his published lectures on justification by faith, give the fullest assurance that talent learning, piety, and sound churchmanship, are combined in the present production. We say to all who take interest in this controversy—read this charge, for, in the language of a distinguished clergyman in the English Church, it is emphatically THE CHARGE.

Episcopal Protestant.—It will be seen from a prospectus published in the Diocesan list under the head of South Carolina, that our excellent and highly respected brother, the Rev. Wm. H. Barnwell, contemplates issuing in the city of Charleston, S. C., a new Church paper under the above title. From what we know of the decided evangelical views of the Editor, and from the avowed objects contemplated by this publication as expressed in the prospectus, we hail it as a valuable auxiliary, and wish it "God speed."

Intelligence.

DOMESTIC.

DIOCESAN.

MASSACHUSETTS.

The Rev. Samuel Fuller, D. D., has been transferred by letters dismissory from the Diocese of Massachusetts to the Diocese of Ohio, and the Rev. Edward J. Stearns to the Diocese of Maryland.

(Christian Witness.

The Rev. Dr. Savage.—We understand that the gentleman may be expected in Boston in the course of a few days. He brings with him one of the native African scholars, who bears the name of A. V. Griswold, and who is one of the beneficiaries of Grace Church Sunday school, for the purpose of being instructed in the art of printing. He is the son of the chief of the Bathu tribe, and it is thought that he will make a very useful agent of the mission.—*Ib.*

Bishop Eastburn confirmed *three* persons in Lowell, on the 13th ult.

RHODE ISLAND.

The Rev. Thomas Fales has been appointed a missionary for the city of Providence, with a view of establishing another church in that city. We understand the opening in that part of the city where the mission is to be established is very encouraging.

VIRGINIA.

The Rev. E. H. Ford, having taken charge of St. David's Church, Cheraw, S. C., requests all letters and papers for him to be directed accordingly.

Appointments of Bishop Meade.—The Bishop expects to be on Friday, Saturday, and Sunday, 6th, 7th, and 8th, at Orange Court House.

On Tuesday and Wednesday, the 10th and 11th, at Walkers' Church, Albemarle county.

On Saturday and Sunday, the 14th and 15th, at Charlottesville.

The 16th, 17th, 18th, 19th, and 20th, at the churches under the care of the Rev. Mr. Jackson.

On Saturday and Sunday, the 21st and 22d, at the church at Rockfish Gap.

From Tuesday the 24th, to the following Monday at Amherst, as the Rev. Mr. Caldwell shall appoint.

NEW YORK.

THE NEW YORK CONVENTION.

Anticipating that this would be one of the most important Diocesan Conventions ever held in this country, from the questions that would come up, and the principles that would be discussed, we engaged the services of a reporter, with a view to lay before our readers the main facts connected with the meeting of this body. Consequently we have occupied a large portion of our paper this week with the proceedings of this body. The remainder will appear next week. A few statistical facts of importance contained in the Bishop's address, omitted by our reporter, we here subjoin from the Churchman.

"It appears that the Bishop has travelled in the performance of his Episcopal duties 4,570 miles; that he has ordained 17 Deacons, and 13 Priests; has instituted 4 Rectors; laid the corner-stones of 2 churches, consecrated 6; preached 206 times; administered the Holy Eucharist 82 times; and confirmed 1,540 individuals on 85 occasions. The whole number of clergy in the diocese is 202.

The diocese has never been in a more prosperous condition, both temporal and spiritual. The number of confirmed exceeds that of any former year, even including the period before the division of the diocese. And as an unprecedented fact the bishop stated that, through the Divine mercy, not a death had occurred among the clergy during the entire year.

After the bishop had concluded his deeply interesting address, the Committee on Incorporations reported the names of five new churches which were admitted into union with the Convention."

THE FIFTY-NINTH ANNUAL CONVENTION OF THE DIOCESE OF NEW YORK.

(Specially reported for the Episcopal Recorder, by Dr. J. A. Houston, of New York.)

The conclusion of the Bishop's charge, and that portion of his Address, delivered on Thursday, in relation to the late ordination, will be found commencing on our first page.

SECOND DAY.

Thursday, half-past 9, A. M.

The Convention met according to adjournment. There was a full attendance of members. After morning service, which was performed by the Rev. Mr. Moore, assisted by the Rev. Mr. Johnson of Long Island, the roll was called, and the minutes of the session of the preceding day were read and approved.

The chair then appointed a number of Committees for the discharge of the usual routine of business.

The Report of the Committee on the incorporation of Churches" was then called for, but it was not in readiness.

Bishop Onderdonk then proceeded to make the usual statement of his Episcopal operations throughout the year. In referring to the death of the venerable Bishop Griswold, he paid an eloquent tribute to the fidelity, zeal, and distinguished labors of that eminent prelate. Amongst the places visited during the year, the Bishop referred particularly to the Military Academy at West Point, as having afforded him peculiar gratification. He had been greatly rejoiced

to find that at this institution so much attention was paid to the moral and religious culture of the pupils. In referring to his visitation of the parish of Whitehall, he stated that the Church, in the erection of which more expense had been incurred than could be discharged, had passed out of the hands of the people, and now awaited any degradation to which the necessities or avarice of the individuals into whose possession it had come, might subject it. He took occasion from this to deliver an impressive caution with regard to the incurring of indebtedness beyond what the ordinary means would discharge. In concluding his account of this visitation, the Bishop spoke in highly commendatory terms of the devoted young missionary stationed at Whitehall, by whose efforts another church had been erected, a plain, comfortable edifice.

The attention paid in several churches to choral music—the importance of increased attention to the religious education of youth—and the liberal response made throughout the Diocese to the calls of the Board of Missions, were the subject of remark.

After a variety of details respecting the number of young persons confirmed, and the general state and prospects of the churches in the diocese, the Bishop proceeded to speak of the ordination of Mr. Carey, in the following terms. [Published on our first page.]

After the transaction of some unimportant business the Convention adjourned.

Thursday, evening session.

The Convention met, after adjournment, at 6 o'clock, P. M. The church was filled with a respectable audience, who manifested the greatest interest in the proceedings.

After the transaction of some business of no great public interest,

The Hon. Mr. Oakley rose and asked—Can the rules be suspended for the present, for the purpose of presenting a resolution?

The Chair. There are some reports to be called for; but by a vote of the house the regular business can be at any time suspended.

Hon. Mr. Oakley. I will move then that the *order of business be suspended, for the purpose of laying before the Convention two resolutions bearing on its constitution.*

The motion having been seconded, the question was put, and the Chair decided that the *ayes* had it. Counting of the votes was then called for.

Dr. Smith remarked that the reports were to be taken up as they were presented, and that there was no necessity for a special vote for the suspension of the rules.

The Chair referred to page 152 of the Journal of the last Convention, as containing the canon on the subject, and by which a special vote was required.

Hon. Mr. Oakley then asked if he could not be allowed to state the object he had in view.

Dr. Smith again begged to call the attention of the House to the fact that the reports of committees were not to be called for and taken up without any *type* of time. On that very morning one report had been presented, and after some time had intervened, which was occupied by other business, another report came up at a subsequent period of the day. He could not see why the hon. gentleman should be denied a hearing, when no other business occupied its attention.

The Chair—(with some warmth.—The Convention has decided not to suspend the rules of order.—Have the committee of the Diocesan Fund any report to make?

Dr. Wainwright. I am very sorry that the request of the hon. gentleman has not been acceded to, common courtesy should have allowed a hearing to such a respectable member of the House. I would ask for a reconsideration of the motion to suspend the rules.

Dr. Higbee seconded the motion of Dr. Wainwright.

Hon. Mr. Jones. I am always unwilling to deny any gentleman the privilege of bringing forward a proposition at any time, provided there be proper reasons for it. If I understand the matter aright, he proposes to bring in a proposition to alter the constitution. Now———

The Chair. I misunderstand the gentleman in so stating the question.

Hon. Mr. Jones. Well, then, what is the proposition? If it be of such a character as requires immediate action, I should also move for a reconsideration.

The calls for an explanation from Judge Oakley here became loud and general.

Hon. Mr. Jones. You must put the question on the reconsideration, before you allow any explanation.

The question was then put, and the reconsideration was almost unanimously agreed to.

The Hon. Mr. Oakley then arose and addressed the Chair, as follows:—

The resolutions which I intend to offer have grown out of recent occurrences in the Church. When I come to state them, it will be seen, I trust, that they are calculated to excite very little differences of opinion, and certainly little or no discussion. Their object is in a manner calculated to meet general approbation—to dispose of certain embarrassing questions which might arise. Although the necessity for the adoption of those resolutions has originated, as I have just remarked, in recent occurrences in the church, and although it will be necessary to refer to them, I beg it to be understood that I do not desire to excite any discussion whatever, or *indeed, for my own part*, to express any opinion with respect to the occurrences to which I allude.

The object of the resolutions is simply to call the attention of this Convention, and through it, that of the General Convention of the Church, to certain matters which it is incontestibly true should be submitted to that body. They do not call for the expression of any opinion, any farther than will be necessary for the solution of certain doubts, which it seems to me have sprung up, in relation to some of the proceedings in the church, and especially in relation also to the construction of that rubric of the church, to which a somewhat lengthened allusion was made this morning, in the address of the Bishop. It appeared from that address, and from what is quite notorious on the subject, that a difference of opinion does exist as to the construction of that rubric which regulates the mode of ordination.

In alluding to the case in which this difference of opinion recently manifested itself so clearly, I beg again to repeat that I have no disposition whatever to express any opinion in relation to it, even had I formed any. I should have exhibited the same reserve. But I may well say, that in fact, I have formed none—because never yet have I had the materials necessary to the formation of an accurate opinion—that is, I have been destitute of the means of ascertaining the truth of the case as it actually occurred. It appears from the address of the Bishop, to which I listened with great pleasure and attention, that in construing the rubric which directs him to call on the people when about to admit a candidate to holy orders, to give notice of the existence of any impediment to such ordination, he did not regard the term "people" to include any presbyters who might be present, and that therefore they had no right to respond to the call. That a different opinion was entertained by many of the presbyters and many of the laity, is beyond question. I have myself, I confess, supposed, until I heard that address, that the objection to the course taken by two presbyters, on the occasion alluded to, did not grow out of a doubt of their power so to act, but was raised on the ground that the charge alleged by them as presenting an "impediment" to the ordination, had been previously examined, and decided to be unsustained. It would now seem, however, in the view taken of the matter by the Bishop, that his declining to take notice of it, grew out of two facts: *first*, that a presbyter was not one of the people within the meaning of the rubric, and, *secondly*, that the objection to the candidate had been carefully examined, and determined to be unfounded.

Now, I will say, that until I had heard that address, I had not supposed that there was any just ground for supposing that a presbyter was not one of the people present, and that when the Bishop is called on to address the people in his presence, to ascertain whether they know of the existence of any impediment to the ordination, the term embraced all persons present as distinguished from himself; the rubric only contemplating the Bishop on the one hand, and the congregation on the other. I am unable to determine this; and can therefore truly say that I have no opinion on the subject, nor do I wish this Convention to express any. All I mean to say is, that it presents a case which it seems to me, calls for the General Convention—which has, I understand, the power to do so—to make some order by which the construction of the rubric may be settled, and the object of the first resolution is simply to request the delegates from this Convention to the General Convention to bring that subject before it. In so doing, I do so, because it seems to me a happy expedient of avoiding any discussion here on the subject. For one, I am prepared to acquiesce in the view taken by the Bishop. But that a difference of opinion does exist, and will continue to exist, unless the matter is definitely settled, is beyond all question. It may be remarked, that the importance of some definite action on this matter by the proper authorities, is very strikingly apparent, when we consider that an objection or impediment, as stated by the Bishop, even when presented by a layman, who is of course one of the people, cannot be noticed by him so as to suspend the ordination, provided it had undergone a previous examination. Whether that is or is not the proper construction of the rubric, I do not pretend to say; but it is quite evident that it is a case which may frequently arise, and should therefore be passed upon by the constituent authority. My resolution, therefore, is intended to meet this, and if it be not so framed as to carry out my object, I shall very cheerfully adopt any suggestion, by way of amendment. To the principle of the resolution, I hope there can not be any objection from any quarter.

The resolution is as follows:—

Whereas, it appears that a doubt exists as to the true construction of the rubric, which directs that in the ordination of a candidate for orders in the Church the Bishop shall call on the *people* to make known the existence of any impediment to such ordination whether any Presbyters in the Church has a right to respond to such call, as one of the people—and whether, in case any impediment be alleged, and the same has undergone a previous investigation upon a private complaint, and has been determined by the Bishop to be unfounded, it is, or is not, the duty of the Bishop, to suspend such ordination.

Therefore, for the purpose of solving such doubt, *Resolved*,—

That the Delegates from this Diocese to the General Convention be requested to bring the subject to the notice of that body, that such action may be had thereon as may seem meet.

The other resolution grows out of the same transaction, as far as the Church has been informed of it as a public body, which makes it necessary for me to refer to the examination of the young man, whose name has been so often before the public. It is a fact well known that an examination before the Bishop did take place, and that it was doubtless satisfactory to him and the majority of the presbyters who were present. Upon that examination certain circumstances transpired which have given rise to much discussion, and from the fact that contradictory statements have been made as to what did transpire, and make, too, under circumstances of an extremely painful character, presenting as they do, gentlemen of the highest standing for Christian virtues and for gentlemanly principle, in an attitude in respect to each other of the most unpleasant description. It is indeed a spectacle to be deeply regretted, and one which I am satisfied none of us desire to see repeated. Now the object of the next resolution is simply to guard against the possibility of the recurrence of any such scene.

I have already remarked that I had formed no opinion as to the propriety of that act of the Bishop, and the reason was because the statements made to the Church as a public body did not furnish material sufficient for forming a judement. If the Convention will only look at the attitude in which this occurrence Live placed every party connected with it—both the Bishop and the attending Presbyters, as well as the candidate himself, they will at once see, I hope, that it has become indispensably necessary for the preservation of the peace of the Church, that something should be done to prevent the recurrence of such an affair. It was stated this morning by the Bishop—and no doubt is so—that extreme cases might occur, in which it would be necessary to adopt such *pro re nata* measures as the government of the Church authorises. Now in a case of the kind at present before us, such a necessity, as every body will perceive, might very readily arise. For instance, a Bishop might so far outrage the ordinances of the Church, that any Convention would at all events deem it a solemn duty to put the matter in a course of investigation before the competent tribunal. Now suppose such a case, and suppose the inquiry made as to the true facts of the case, in what an attitude would the Bishop be placed—nay, in what danger, by the misrepresentation, or misconception or mistakes of the persons present, who might have misunderstood, and therefore misrepresented the facts, as they transpired. I therefore submit whether it be not absolutely necessary, for the safety of the Bishop, that something be done to prevent the recurrence of such a scene!

In what attitude do the presbyters stand? Why, in that of direct conflict with each other—an attitude painful to them as gentlemen,—still more so as Christians,—and deeply distressing to every friend of religion who becomes cognizant of the circumstances. Every inducement is present to lead to the adoption of measures which will effectually guard against similar occurrences in future. I might also speak of the attitude in which the candidate for ordination stands. The young man makes a statement of his principles—honestly—candidly—and fully. Yet he may be misunderstood and misrepresented: and although ordained he yet goes upon the world with suspicion resting on the soundness of his faith. Where are the means of his vindication. He has none. He may make his statement; but he is immediately met by a counter statement; and the opinion of all will be formed of course in accordance with the relative degree of credit given to one or the other of the conflicting statements. Is this not a desirable state of things? Should it be allowed to continue? Why allow the Bishop, the presbyters, the candidates, to be thus exposed to misrepresentations, the peace of the Church to be endangered, and the interests of religion put in jeopardy?

My object is, to bring before the notice of the General Convention—which, has, I understand, the power at least, as I have been informed by gentlemen better acquainted with the authority of that body than I am—the whole subject of the modes in which these preliminary examinations of candidates for ordination should be conducted. I desire to have all the proceedings in such cases, to be conducted in such a manner, and reduced to such a shape as will at all events render the facts perfectly capable of being accurately ascertained. The most desirable object can be gained, in my opinion, by providing that on the Bishop receiving from one or more presbyters an objection to the ordination of any candidate for holy orders, these presbyters should be entitled to receive notice of the time and place of examination, and be at liberty to be present, and join in it, and that all the questions and answers on such an examination shall be reduced to writing. When that is done, there cannot, by any possibility, be any question raised as to matters of fact. The authentic record will be before the church, and no unpleasant collision can arise. This is the resolution:

Resolved, That the Delegates from this Diocese to the General Convention of the Church, be requested to propose, for adoption, to that body, at its next meeting, a Canon, which shall in substance, provide, that, when the Bishop shall receive, from any two Presbyters, objections, in writing, to the ordination of any Candidate for Orders in the Church—notice of the time and place of the examination of such Candidate shall be given to such Presbyters, who shall thereupon have the right to be present at, and take part in such examination; and that, for the avoidance of any misunderstanding or mistake all questions put to such Candidate, and the answers made by him, shall be reduced to writing.

I have only to remark in conclusion, that I shall be very happy to receive any suggestion likely to render the resolution more conformable to the general wishes of the Convention.

The Hon. Gentleman had scarcely resumed his seat, when the Rev. Dr. Lyell started to his feet, and apparently labouring under much excitement, exclaimed—I move the indefinite postponement of these resolutions, (cries of "oh!" "oh!")

Mr. John A. King.—I hope the Bishop will be allowed to read the resolutions before such a motion be taken up.

Mr. Thomas S. Ogden.—I move by way of amendment that the resolutions be laid on the table. They come from a quarter and involve considerations which are entitled at least to respect.—I make this motion with the view, that they be taken up at a future period of our proceedings.

Mr. John Dorr.—If it be understood the resolutions are to be laid on the table, I presume that the Gentleman who makes that motion and those who concur with him, will have no objection that the resolutions be so disposed of at present with the express understanding that they are to be called up to-morrow for the consideration of the Convention; the resolutions are undoubtedly of much importance and it is quite proper that all should have an opportunity of giving them some consideration before the discussion of their merits commences. I would therefore cheerfully agree to the postponement till to morrow, provided that all opposition to their actual consideration be withdrawn.

Hon. Mr. Jones.—I hope the resolutions will be laid on the table without any provision whatever.

Mr. Dorr.—Without such a provision as I have alluded to, a motion to lay on the table, is, if I understand it aright, only a more courteous way of subjecting the resolutions to indefinite postponement. Now I would ask whether that course be respectful to the mover of the resolutions and the numerous body who concur with him as to the propriety, and necessity of the adoption of some such measures as those he has suggested? Its has, in my opinion, presented reasons for their adoption, which are unanswerable. Is it courteous to him—is it treating the Convention itself with respect—without any consideration of the arguments in favor of the resolutions—without a single effort to refute them—to postpone indefinitely the consideration of these resolutions? Is it at all consistent with justice for a majority in a body of this kind—supposing them possessed of the power to enforce their will,—to adopt such a course? Is it at all warrantable? I do sincerely trust that on a little more cool consideration, the gentlemen who have proposed that these resolutions should lie on the table, will consent to the modifications which I have taken the liberty to suggest.

And I now state a few additional reasons why at least the last resolution should be adopted.

A Member here called the speaker to order.

Mr. Dorr.—Sir, have I not a right to discuss the merits of the resolutions? If not I shall close my remarks.

The Chair.—The questions is laying the resolutions on the table, does not admit of discussion of their merits.

Mr. Dorr.—I move then that the vote be taken by orders.

Mr. Thos. L. Ogden.—Is there any rule authorizing that, sir?

Dr. Leeds, here stated that he withdrew his motion.

Mr. Dorr.—I move that the resolutions be printed, and be made the special order of the day for tomorrow.

Hon. Mr. Jones.—That motion is not in order. The motion to lay on the table has precedence.

Mr. Dorr.—That is a novel objection. I offer my motion thus, by way of amendment.

Hon. Mr. Jones.—That would be in effect a new motion taking precedence of the previous one.

The Chair was of opinion that the motion to lay on the table was susceptible of amendment by adding the time when the resolutions were to be taken up.

Dr. Wainwright, agreed with the Chief Justice on the point of order. But why not at once make the resolutions the order of the day for to-morrow?

Dr. H. Potter.—It seems to me that there is no essential difference between the views of both "classes" in the Convention. The one class wish to lay the resolutions on the table, but thus it appears to me are as perfectly willing to allow discussion as the other class are anxious to obtain it. For my own part, in order to give the appearance of great respect and deliberation to resolutions coming from such a source as those now before the Convention, I am desirous that they should be duly discussed, after proper consideration.

Dr. Wainwright.—It is quite obvious that there is a desire to have opinions expressed on this subject. I do not think that there is any thing to be gained by putting a muzzle on any man. If in order then, I would move that these resolutions be made the order of the day to-morrow.

The Chair decided that this motion was not in order.

The question on laying the resolutions on the table was then about to be put, when

Rev. Mr. Richmond rose and said. It may be in the power of the Convention to stifle the consideration of these resolutions to-morrow, and then they will be disposed of for this time. Members should therefore be cautious how they vote now. A great many voters are in the same position with myself, and are equally anxious to have these questions discussed and settled. It, therefore, members do not wish these resolutions finally disposed of now, they will not vote for laying them on the table. And what will be the result on the Church of Christ, if the consideration of these resolutions be refused? With these views, and believing that if laid on the table an effort will be made to prevent them from being again taken up, I shall vote in the negative.

Dr. Anthon. Many of the laity are anxious to have their votes individually recorded.

The Chair. That is not usual.

Dr. Anthon. In the General Convention the names of the lay members are recorded on a division.

The Chair. It has too long done here within my recollection.

Dr. Anthon. How, then, can my object be obtained?

The Chair. I don't know, sir, unless you alter the whole usages of the Convention.

Dr. Anthon. Well, then, I move that in future the names of the respective lay delegates be recorded.

The Chair. I cannot entertain that motion; it is opposed to the canon.

Dr. Smith. I hope that members will recollect that laying the resolutions on the table is equivalent to stifling the whole matter.

The Chair. (With warmth.) I call you to order, sir.

Dr. Smith. Well, then, allow me to say that I regard it as equivalent to preventing the matter being taken up to-morrow.

Judge Oakley inquired if the vote of the lay delegates was to be taken by parishes, or by calling the name of each delegate.

The Chair. By parishes, of course.

Judge Oakley. How, then, when several delegates represent one parish, are they to vote?

The Chair. Why, the best way they can.

Judge Oakley. Would it not expedite the business, by calling their names separately?

The Chair. That is not the order, sir. The Secretary will proceed to call the names of the clergy.

The motion was then put, and lost, after the following division:

Clerical votes,	ayes 95.	noes 21.
Lay votes,	ayes 39.	noes 15.

Mr. Duer then moved that the resolutions be printed and made the special order of the following day at 12 o'clock, M.

The motion was put and carried, and the Convention was adjourned.

(Conclusion next week.)

The Rev. Wm. Barlow has been elected to the rectorship of St. Peter's Church, Peekskill, Westchester, Co., N. Y.

The Rev. Wm. G. Hoare, late of the diocese of Illinois, has been canonically received into that of New York.

SOUTH CAROLINA.

PROSPECTUS

Of the Episcopal Protestant, a weekly religious paper, to be edited in the city of Charleston, S. C. By Rev. H. Barnwell, Rector of St. Peter's Church.

It has long been thought by some, that a Weekly Paper, of a decidedly evangelical and protestant tone, is called for among the Episcopalians of our diocese—and the present is conceived to be no unfavorable time for establishing one.

Whether from a correct, or mistaken sense of duty, the undersigned deems himself called to assume the editorial supervision. Endeavored to be in no way or degree, the object of the publication, and so will the avails be more than adequate to meet the expenses, they will be appropriated to Missionary purposes. The object will be to diffuse and inculcate through the Press, those vital truths of the Gospel, which have ever been, since the beginning of the Christian dispensation, the means made use of by the Holy Ghost, for advancing the glory of God, by converting and sanctifying souls. That these truths have either been avowedly rejected, or totally observed by the Church of Rome—her Pretendants are in the hour of questioning. That they have been underrated, if not disposed by the advocates of that system, known as the Oxford Theology—is by many conceded—and that they are, to a great extent, shorn of their beauty and power, by the indifferent manner in which they are brought out, by many professedly Orthodox—is painfully felt. Our aim, then, will be, to set forth, in distinctive contrast with Romanism—Oxfordism—and a questionable orthodoxy—the doctrines of grace, as they are declared in the Holy Scriptures—and were held, and taught at the Reformation. To promote God's glory, and man's best welfare, by upholding truth, and breaking down Error, we conceive to be the duty and privilege of every enlightened and consecrated mind—and it needs no argument to show, that the Religious of the press, is an important auxiliary in this object.—Nor will it be deemed beyond the province of an officiating presbyter to assume upon his own responsibility, the duties of an Editor, when it is remembered that at his ordination, he engaged, "The Lord being his helper—to be ready with all faithful diligence to banish and drive away from the Church, all erroneous and strange doctrines contrary to God's word."

In conducting the proposed Journal, while the entire and exclusive Editorial responsibility rests upon the undersigned—he expects important assistance from a number of clerical and lay brethren, in the way of communications. But it is to be one decided feature of the plan:—that each writer will be strictly responsible for his contributions, so that pseudonimes of all kind, and secret insinuations, and anonymous assaults, which too often disfigure the columns of religious periodicals may be wholly avoided.

The spirit of the paper while firm and decided, will it is hoped, prove thoroughly Christian—glowing it may be, with the earnestness of a fervent zeal for the Divine glory—but yet tempered with kindness and candour—in short that spirit of true love for God and man, which the Holy Ghost sheds abroad into the hearts of prayerful and watchful believers.

In controversies, should they occur—the effort will be to keep in view principles, and not men—and they will be conducted it is hoped in that fair and courteous manner which become the dignity of truth, and the holiness of the gospel. We shall use, with all the ability God has supplied or may supply, the best arguments within our reach, to convince our opponents—but we shall rely only upon the influences of the Holy Ghost, applying His own truth, to effect this result, and it success crowns our efforts, to Him with the Father and the Son be the glory all ascribed.

Wm. H. Barnwell,
Rector of St. Peter's Church.

Charleston, Sept. 7th, 1843.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Sunday, Oct. 8th, Grace Church, Brandywine, P. M. do. do. 15th, St. James' Staunton, P. M. Friday, 27th, Milford, evening. Saturday, 28th, Milton, ev'g. Sunday, 29th, Cedar Creek, 10 A. M. Georgetown, P. M. Monday, 30th, Lewes, evening. Tuesday, 31st, Long Neck, P. M.

Wednesday, Nov. 1st, St. George's, A. M. Millsboro, evening. Thursday, 2d, Dagsboro' A. M. Friday, 3d, } Consecration, A. M. } Consecration. Saturday 4th, } St. John's, Little Hill, } Sunday, 5th, } A. M. Communion, P. M. Confirm'n. Monday, 6th, Christ Church, Broad Creek, A. M. Seaford, evening. Tuesday, 7th, Seaford, A. M. Thursday, 9th, Dover, evening. Saturday, 16th, Smyrna, A. M. St. Ann's P. M.

TENNESSEE.

Bishop Otey's Visitation.—The Rt. Rev. Bishop Otey officiated in Trinity Church, Clarksville, on Friday and Saturday evenings of last week, and on Sunday morning, afternoon and night. Large and attentive congregations were present at all these services. Prayers were said by the Rector, and the sermon preached by the Bishop on each occasion. On Sunday afternoon the Bishop confirmed *four* persons.—*Primitive Standard.*

KENTUCKY.

The Rt. Rev. Bishop Smith visited Calvary Church, Southland, on Sunday, the 10th inst., and confirmed *eight* persons. Besides the Rector, the Rev. Mr. Ackley, there were present the Rev. Mr. Jackson, of Louisville and the Rev. Mr. Nash of Hopkinsville.

On the 14th, Bishop Smith confirmed *four* persons in St. John's Church, Princeton.

On Sunday, the 17th, in Grace Church, Hopkinsville, the Bishop preached and confirmed three. The Rev. Mr. Nash, the Missionary of the station, and the Rev. Mr. Jackson, were also present and assisted in the services.

Tuesday the 19th, the Bishop visited St Peter's Church, Trenton. Prayers were said by the Rev. Mr. Jackson, the sermon preached by the Bishop, who also confirmed one person. The Rev. Mr. Nash, the Missionary of the station, and the Rev. Mr. Cressey of the Diocese of Tennessee, were also present.—*Ib.*

FOREIGN.

Bishop of Jamaica.—We learn from good authority that the Right Rev. Dr. Spencer, Bishop of Newfoundland, is to be the new Bishop of Jamaica and the Bahamas, and that he is soon expected in this city, on his way to his new charge.

GENERAL.

An Example.—A devoted agent for the distribution of Bibles in the destitute parts of Western New York, remits 40 dollars from his own scanty earnings for tracts, which he distributes gratuitously; an amount equal to that purchased, being supplied as a grant by the committee.—*Christ. Ob.*

Nauvoo and Joseph Smith.—The Rev. Alfed Sherwood, president of Shurtleff College, has recently visited Nauvoo. It appears that the exclusive of its inhabitants is not limited to the book of Mormon, and Smith's account of its origin; for Mr. S. says they "believe much in revelations, visits of angels, miracles, speaking with the tongues," &c. &c. Doubtless they believe every thing that any body chooses to pretend or imagine. "What a community! Entirely made up of *deceivers and deceived*. And according to Mr. S. people of these classes—those who want a field in which to practice all kinds of deceptive arts and strange conceits, and those who are so gullible that they want to be constantly fed with the marvellous and mysterious and can swallow and digest any thing—no matter how crude or hard,—such people are pouring into Nauvoo, by hundreds every week; and the city has already a population of 15,000 souls! Well, it is a comfort that their conglomeration there, serves to purify the great world outside, which might spare many thousands more, of the same sort, and not suffer. Mr. Sherwood was earnestly invited by Smith, to stay and preach; but he declined. In Smith's house, are three mummies, and the writings and hieroglyphics which were found with them, dug up and preserved on the breast of one, are shown to strangers by the prophet's mother, for a small fee; and she explains the meaning of them as she supposes: that is, she says they represent Abraham and other patriarchs, and their conversion to the people of that distant age. "Though Joseph had told me," says Mr. S., "the mummies were some 4,000 years old, the old lady talked of Paul and his exhortations to the people as a part of the writings disclosed; but this might be lapsus linguæ or lapsus of history."

Mr. Sherwood further informs us, that Smith has a Hebrew Bible, and is trying to learn the language; that he requires all the people to be industrious; that he is sometimes vulgar, and even *profane* in his public discourses, which the Mormons themselves admit; that he is fond of the military and a himself a *general*. Mr. S. adds, "I have little doubt there are some pious persons among them; but it seems strange that persons of enlightened minds should be hoodwinked by this fanaticism. Yet there is a preacher among them, a graduate of Union College, a student of Hamilton Theological Seminary!"—*Reflector.*

Scottish.—The latest *seceders* from the Methodist Episcopal Church, who have recently held at Utica their first general convention, are designated by this appellation in the Christian Advocate and Journal. This same journal states that, in their articles of religion adopted at their convention, "they have left out every thing which explicitly protests against the cardinal errors of the Church of Rome. With a very little modification of the article of justification—and perhaps without any modification of the language, but simply allowing a little explanation of it—a papist could subscribe their creed, without mental reservation or equivocation. The Scottites, therefore, are not to be included among Protestant denominations."—*South. Churchman.*

Romanism as it is.—"At Funchal, Maderia," says the Scottish Guardian, on the authority of Dr. Kalley, a resident physician and minister, "there are at present two women and one man in prison for the sake of Jesus, and the probability is, that they will be kept in it for eight or ten months, before their trial will be brought on. There are two other men against whom a writ has been issued, but they are in hidings." Their crime is, leaving the Romish Church and joining the Church of Scotland. The doctor himself was included in the charge, but for want of a law on which to found a writ, he escaped for the time being. A new process, however, has been entered on, and he anticipates the "pelting of the merciless storm."

A cry too, has been raised against the Bible. Some copies have been taken out of the people's houses by force, and one of the canons denounced that the Bibles should be burned.

In Funchal, there is a secret tribunal of priests who make investigations in secret; and, without any citation or hearing of the prisoner, he is consigned to the civil power, to be put to jail, against even their own ecclesiastical laws of civil rights. In point of *fact*, it is an inquisition.

With what truth, or even plausibility, then, can it be said that Popery has changed its character in these days?

MARRIED,

In New York, on the 3d inst, by the Rev. Gregory Thurston Bedell, the Rev. John B. Richmond, of Providence, R. I. to Miss Hannah Evelyn, eldest daughter of the late George Cooper Esq., of New York.

Ecclesiastical Calendar.

SEVENTEENTH SUNDAY AFTER TRINITY.
OCTOBER 8.

Proper Lessons for Morning Service, 1 Sam. xi. Luke xx. Evening, 1 Sam. xvii. 1 Peter iv.

EIGHTEENTH SUNDAY AFTER TRINITY.
OCTOBER 15.

Proper Lessons for Morning Service, 2 Sam. xii. Luke xx. Evening, 2 Sam. xxi. 1 Peter v.

NINETEENTH SUNDAY AFTER TRINITY.—Oct. 1

Proper Lessons for Morning Service, 1 Kings xvi. v. 22. Luke xx. Evening 1 King xvii. v. 22 to 62 1 Peter i.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Williamsport,	Sunday,	Oct. 8th,	
Muncy,	do.	do. 9th,	
Jersey town,	do.	do. 10th,	Afternoon
Bloomsburgh,	do.	do. 11th,	
Danville,	do.	do. 12th,	
Sunbury,	do.	do. 13th,	
Schuylkill Haven,	Sunday,	do. 15th,	Morning
Minersville,	do.	do.	Afternoon
Pottsville,	do.	do.	Evening
Donnelstown,	Thursday,	do. 26th,	Morning
Lower Dublin,	Sunday,	do. 29th,	Morning
Bala,	do.	do.	Afternoon
Conshohocken,	do.	Nov. 5th,	Morning
Norristown,	do.	do.	Evening
Phœnixville,	do.	do. 12th,	Morning
Spring City,	do.	do.	Afternoon
Phœnixville,	do.	do.	Evening

GRACE CHURCH.

Sunday next being the second Sunday in the Ninth, this Church will be closed in the afternoon. Evening service to commence at half past 7 o'clock.

ST. MATTHEW'S CHURCH, FRANKSVILLE.

With Divine permission, there will be service in this church, on Friday evening, the 20th inst., at 7 o'clock, and thereafter on every alternate succeeding Friday evening. The clergy of the vicinity and the city are respectfully and affectionately invited to attend, without further notice.

J. M. D.

A sermon will be preached in the Church of the Ascension, New York, on Sunday evening, the 8th October, by the Rev William Sparrow, on behalf of the New York Bible Society. Service to commence at half past seven.

SWISS MISSION AT GRAND EGINE, CANADA.

The friends of this mission who may have contributions in ground or clothing, new or old, in materials, money, &c. are requested to send them before the 15th of this month, to the Treasurer, 108 South Ninth street; as the box containing the usual autumn offering will be closed on that day.

The Rev. J. R. Clemson will preach in the Church of the Ascension, on Sunday next, both morning and afternoon.

The following resolutions were recently adopted by the Vestry of St. James' Church, Philadelphia:

Whereas, The General Convention of the Episcopal Church recommended, at its last session, to the Churches, to provide a greater number of free sittings:

Resolved, That all the seats in the galleries of St. James' Church, which are not rented, shall be considered as free seats for those who may desire to occupy them.

Resolved, That the Sexton, or some other person employed by the Vestry, shall assign to strangers, on occasions of public services, to point out such seats to the body of the Church and in the galleries, to all who may apply for them.

Resolved, That the following resolutions shall be made known in early a day as the Rector shall select.

ACKNOWLEDGMENTS
FOR KENYON COLLEGE.

From Christ Parish, Mt. Holly, Rev. C. F. Jones,	$5 00
Cross St. Mark's Church, Worcester, R. I. from Hiding Hemlock, in the parish of the Rev. Mr. Peck, $37 75, making $44 87, collected for Kenyon College, by Rev. G. W. Hewitson, Rector of said Church,	19 75
	12 12
Previously acknowledged,	$136 37

Stanely & McCalla.

The Treasurer of the Female Prayer-book Society, acknowledges the receipt of twenty-three dollars and eighty cents, from Trinity Church, Southwark, Philadelphia.

The Episcopal Female Tract Society, gratefully acknowledge the receipt of St. Ann St. Andrew's Christ S. Sunday school, Wilmington, by the Right Rev. Bishop Lee.

Also, $75 from a collection made in Trinity Church, Southwark, by the Rev. Dr. Coleman.—$20.

When will the Rectors of the other Churches remember, even in their quarterly collections?

Your Society is accessible on behalf of the Society for the advancement of Christianity in Pennsylvania, but they extend counsel to receive any pecuniary aid from that Society, which would degrade the strong assurance of their friend. If their publications for the contents of our Church entitle them to it, they would be very grateful to receive a share of appropriation.

NOTICE

The Co-partnership of the subscribers, trading under the firm of Wm. Stanely & Co., is this day dissolved, by the withdrawal of Charles Elliott from the firm. The partnership will be continued by William Stanely and James S. McCalla, under the firm of Stanley & McCalla, by whom the business of the former will be settled.

William Stanely,
James S. McCalla,
Charles Elliott.

Sept. 25, 1843.

FRENCH LESSONS.

Mrs De Crano informs her friends and the public that she has opened a Seminary at No. 73 South Eighth street, for teaching French. Hours from 9 until 12 o'clock, A. M. and from 3 to 5 P. M. Note will also give private lessons if required. Terms can be known by application at her residence, or at the Rev. Mr. Suddards, 224 Cherry street.

MEMOIR OF BISHOP MOORE.

DELL & EXPOSITE, Alexandria, D. C. have constantly on hand a supply of the Memoir of the Rt. Rev. Richard Channing Moore, D. D., by the Rev. Dr. now Bishop Delancey. All orders for the work will be promptly attended to.

TO SUNDAY SCHOOLS.

D'AUBIGNE'S History of the Reformation, without abridgment. This interesting and valuable work, which has now reached the 19th edition, is offered to Sunday schools of a liberal discount from the retail price. This will enable persons connected in Sunday schools to place the edition in the hands of the young for the small price at which a year also discount is offered.

JAMES M. CAMPBELL & CO.
98 Chestnut street, up stairs.

FOR SALE,

At a very low price,

ENCYCLOPEDIA, or a Dictionary of Arts, Sciences, and Miscellaneous Literature; constructed on a plan by which the different sciences are treated of in distinct treatises or systems, comprehending the History, Theory, and practice of each, including the latest discoveries and improvements, and full explanations given of the various detached parts of knowledge, whether relating to Natural and Artificial Objects, or to Matters Ecclesiastical, Civil, Military, Commercial, &c.

Including Classifications of the most important Topics, relative to Religion, Moral Manners, and the Economy of Life; together with a Description of all the Countries, Cities, principal Mountains, Seas, Rivers, &c. throughout the world; A general History, Ancient and Modern, of the different Empires, Kingdoms, and States; and an account of the lives of the most eminent persons in every Nation, from the earliest ages down to the prese nt times.

H. S. H. GEORGE.

Oct 7. No. 23 South Eighth street.

NEW BOOKS.

Just Out, the Lamp Gold, a story founded on Facts, by Grace Kennedy.—Mad Cap, South African Meditations on Prayer, by Hugh White.—The Reformer, by do.—Waldegrave, or the Second Advent.—Abridgment on Immersion.—Footsteps, Prayer on Mariners.—Sabbath Hymns on Christ.—Robert Wilson on Confirmation.

For sale by H. HOOKER,
178 Chestnut street, opposite the Masonic Hall.

THIS DAY PUBLISHED,

THE Double Witness of the Church, by the Rev. W. Ingraham King, author of "Lenten Fast." I elegant volume, 12mo. Price $1.25.

Contents.—I. Introductory. Necessity for knowing the reasons why we are Churchmen.—2. Expounded proved from Scripture.—3. Expounded proved from History.—4. Authority and Authority for Forms of Prayer.—5. The Church's View of Baptism.—6. The Moral Training of the Church.—7. Popular Objections to the Church.—8. The Church as a witness for the Truth.—9. Conclusion. The Church Continuous.

EDO S. APPLETON, Publisher.
164 Chestnut street, opposite the Arcade.

NEW BOOKS FOR CHILDREN.—The Natural History of Birds, by C. Williams—Child's Natural History of Animals, by do.—The Child's Picture Bible, by Jacob's Child—The Child's Picture Testament, by do.—The Life of Æsop, illustrated, for Children—The Little Robinson Crusoe, finely illustrated—Guide to Domestic Happiness, in a series of letters, by the author of the Bride's—Mrs. Lescaze's School, or History of Several Young Ladies, by Charles Lamb—The Orphan Boy, by Mrs Sherwood—Poems, the Converted Jewess, or the Attractive Power of the Cross—The Portrait of the World, or a Description of the Manner, Customs, and Countries of all Nations, by J. Aspin.

For sale by
H. HOOKER,
178 Chestnut street, opposite the Masonic Hall.

MONEY RECEIVED FOR THE RECORDER.

Rev. E. Kearney, Upper Red Hook, N. Y.	$ 2 00
Charles A. Wolfskop, New Haven, Ct.	10 25
Rev. Hiram Jerrell, Poughkeepsie, N. Y.	2 50
Solon Curtis, Fishkill, N. Y.	2 50
Dr. John T. Stewart, do.	2 50
Mrs Eliza F. Benton, Suffolk, Va.	5 00
Columbus, Ms.—Mrs. Mary W. Bromidge, D. George W. Smith, Joseph B. Cobb, Henry W. Hunt, each $2 50.	10 00
George W. Bringhurst, Oakland, Md. to April 1843,	2 00
Newark, Ohio—Lemuel Tuttle, G. W. Pepper, E. E. Bush, R. E. Weeks, each $2 50.	10 00
Wm Stevens, Lexington, Va.	2 50
H. H. Cutbertson, Troy, Ohio,	2 00
Mrs. Edward Kitchen, Sidney, Ohio,	2 00
New Orleans, La.—James Robb, George W. Prichard, John Bein, Jacob M. Newman, Stockton Clark, John Gordon, Capt. Jesse Hart, Geo. Jeffery Dorsey, Thos J. Shaw, Jr., Mr. David Wise, each $2.50,	25 00
Capt. Robert F. Stockton, Princeton, N. J.	2 50
Rev. Geo. M. Armstrong, Thornton, Canada,	2 50
Mrs. Sophia Gasper, Jordan Canada,	2 50
Palmyra, N. Y.—Wm. F. Capron, Ms. Martin Butterf

Poetry.

LINES TO THE STORMY PETREL.

I've marked thee through the livelong day,
Lone wanderer on the ocean's breast;
I've seen in sunshine stretched away,
That wing that never stoops to rest,
They tell me, o'er the waters wide
Thy pinions still forever move,
Where'er may sweep the ocean tide,
Where'er the on-on wind may rove.

The crested wave leaps high before,
The wild breeze gathereth strength behind,
Thy form above the waves will soar,
Thy wing outstrips the ocean wind.
Each plume that waves above the deep,
Thou landest from the swelling breeze,
Save there' whose fate is still to sweep
Forever o'er the stormiest seas!

Is there no tenant on thine shed,
No fear within thy quivering form,
When thy wild ruffled wing is spread
Forth on the bosom of the storm!
When o'er the waves the lightnings flash,
And many a gallant bark is riven,
And solemnly the thunder's crash
Peals from the darken'd face of heaven!

The mariner's cold cheek is pale,
The locks upon his brow are wet,
He curbs the helm, he furls the sail
In vain!—The storm is mightier yet.
The sailor's wife shall strain to night
Her gaze across the foaming brine,
No form shall greet her aching sight,
No voice be heard 'mid waves but thine.

Tell her, if speech be thine dark bird,
Tell her, thou'st watch'd him to the last,
Tell her you caught his latest word,
When he clung to the broken mast,
Tell her, how peacefully the wave
Above the cherished head shall sweep;
Tell her, thou only know'st his grave—
Oh, stormy Petrel of the deep!

And thou, hast thou no binding ties
To curb thy flight with aiken chain!
To call thee from the raging skies
Back to the spreading earth again!
Hast thou no sweet and silent nest,
Whereon to watch thy little brood!
No spot of earth, where thou canst rest,
When thou art sick of solitude!

No home! no home! Oh, weary one!
And art thou like the dove of yore,
Who found no spot to rest upon,
Wandering the waste of waters o'er!
And hath thy slender wing the might,
Day and night on the lonely sea,
To bear thee on th' eternal flight
That makes thy life a mystery!

A weary doom! a weary doom!
For evermore to range!
Never again to fold thy plume
In the peace which knows no change.
There rests on many a human thing
The shadow of thy fate;
In hearts forever wandering,
Alone and desolate.

They who bear on from land to land
Some deep and restless grief—
Some agony, whose withering hand
Hath crush'd a joy too brief—
They, who go wandering, wandering yet,
O'er mount, and plain, and sea,
Seeking forever to forget,
They alone rove like thee.

They hurry through the tempest's wrath,
And know not that it raves;
They hurry on the lightning's path,
And o'er the midnight waves.
Yet, though the way be drear and dark,
And weary be the breast,
The snow hurries to its mark,
The worn heart to its rest.

I will not muse on things like these,
For it is idle now,
Fling back, fling back, O ocean breeze,
The dark locks from my brow;
So I may watch the whirling flight
Of the bird of the stormy hour—
The Petrel on whose path of light
Blooms not one earthly flower.

Unresting one, thought fading fast
From the eyes that gaze on thee,
Thy pinion like a dream hath past
Far o'er the dark blue sea.
Go, and when far our pennon streams
Beyond the tropic line,
Bear to some other heart the dreams
Which thou hast borne to mine.

GOD, THE WIDOW'S GOD.

A REAL INCIDENT.

It was the twilight of a November evening. In chill weariness Mrs. M—— drew her chair to the fire in a room which served as "parlor, kitchen, and hall;" and as she rested her weary frame for a few moments, her eye fell upon her little fatherless children, who, in subdued playfulness, were building their castles and bridges of blocks by the light of the flickering blaze of the fire.

It was near "thanksgiving"—the first after her widowhood. She had felt an irrepressible desire that her little ones might miss no comfort that day, to which the tenderness of their father had ever led him, even in poverty, to supply.

As she looked upon her children, her thoughts went back, unconsciously, to the past—to the days of early marriage—of comparative affluence and ease—when, her husband's worth and standing acknowledged by all, they looked forward to much earthly good for themselves and rising family. Then came failure in mercantile business—decline—poverty. Of the causes which led to this, the deep devoted love of woman led her lip, and her heart alike to be silent. Lower and lower in the valley had they gone down; and upon his death, to exertions by the needle she had added more laborious tasks, that she might keep her little ones together, and bring them up in that "nurture and admonition," and in those principles, which now was the only portion she could bestow.

She knew too well the value of His blessing who has promised to be a father to the fatherless, not to desire it as the first portion for herself and her off-spring. Next to this she desired for them a good education. By self-denial in other things, and the kind consideration of the teachers in the seminary and academy, she had been able to give her two oldest, advantages equal to other children of their age. And they met her wishes. They were good children. The youngest had an almost incurable inflammation of the eyes, which cost Mrs. M. many a solicitude. It was this little sufferer the children were seeking to amuse with their mimic buildings.

This day Mrs. M. had been washing. That delicate frame so unused in early life to menial employments, shrank not from hardship when her heavenly Father hedged up other ways of maintenance. Lower and lower as she had descended in the valley of humiliation, no murmur arose in her heart, so she could preserve her Christian integrity, and eat the bread of honest independence, however coarse; so she could obey the injunction, "owe no man anything, but to love one another," she was thankful and happy.

As she sat, Mrs. M. turned over and over in her mind the earnings of the week, and her debts to others. There was her week's rent to be met, and her wood, which was an indispensable comfort, yet to be purchased with other minor things; and her earnings would but satisfy for the payment of these. She felt the disappointment of not gratifying her children, but never had she suffered her rent to pass one week unpaid—nor could she now. "It would be *tempting* Providence," said she to herself, "and if I should sicken, or again have to take my poor half-blind child to the doctor, could I answer it! No—I must deny myself and trust God's providence. He will provide." In her heart's agony she sighed aloud, while she repeated, "*God will provide.*"

The sigh, the words, caught the ears, of the children. They left their play and ran to their mother. "Why do you cry, mother," said they on seeing her eyes wet with tears, "and what do you mean by saying God will provide?" Taking the youngest upon her lap, and throwing an arm around each of the others, she told them the story of Abraham's trial of faith. She dwelt upon the faithfulness of God to his believing children, until she had lost sight of her own immediate trials, and her heart was filled with love and trust.

She was interrupted. There was a knock at the door. "Mr. Fanning has sent you these chickens, and these things for thanksgiving. Good night." The basket contained every needed supply.

"My children," said the widow with an overflowing heart, "see in this the faithfulness of our Father in heaven. Let us kneel, and thank him for his mercies. I had not where-with to buy you a dinner. Truly, *He will provide.*" And she knelt, and poured out her heart in love and gratitude to her faithful covenant-keeping God.

And did she forget to crave blessings upon him, who, under God, had relieved her wants? What light and joy had that almoner of heavenly bounty kindled in that lone dwelling. Happy the man who has the blessing of the widow, and the widow's God!

* * * * * * *

It was again a November evening. A lady rapped at the widow's door.

"I wish to pay you my little bill," said she to Mrs. M. "Desiring to give a little treat to the pupils at the seminary, I have purchased nuts, &c. and ordered them to be left here, in the hope that you would allow your little son to crack the different kinds for me, and bring them to the seminary in the twilight of to-morrow evening, for I wish the treat to be wholly unexpected. You will find almonds, filberts, madeiras, hickory nuts, raisins, and confectionary. Open each package and take what you choose for your own children."

Tears were in the eyes of Mrs. M. and the lady feared that her feelings had been hurt.

"I wished your children to share with the others," said she, "and I asked this as a favor—but perhaps I am wrong, since it was only to gratify my desire to surprise my young friends at the seminary."

"Oh no. Sit down, and I will tell you." And she narrated the incident related above. "How faithful is my covenant-keeping God. Mr. Fanning has again remembered me, and never has he failed, since my husband's death, to send me something for thanksgiving. Never has my table failed to be spread on that day. Never has my rent failed to be paid, and never have I failed for wood. My heart overflows. Truly, I may say, however dark present prospects, '*God will provide.*'"

"Yes. He will provide," said the stranger on leaving. "Light is sown for the righteous and joy for the upright in heart." "Blessed is he that giveth." "It is more blessed to give than to receive;" and could the wealthy look into the habitation of the widow and the fatherless, and see the light and joy diffused by a timely benefaction, would they spend on trifles what would bring them *pearls* of enjoyment!

Dear children, can you not deny yourselves confectionary, or some toy, or some unnecessary indulgence—can you not deny yourself bodily ease, and by some laudable exertion which your parents will approve *earn* a little sum to bestow upon the poor? It may purchase necessary clothing, or a book, or it may help to send some child to school, that pines for instruction, and would value as the richest blessing a small part of the opportunities for study which you enjoy, while you, perhaps, count study a burden. Try, and know from experience the blessedness of giving. But if you would know it in all its sweetness, do not give that only which you solicit from a kind parent, or friend; but let it be something that is the fruit of your *own labour* or of *self-denial*. King David, though exalted to a throne, would not offer unto the Lord a *sacrifice of that which cost him nothing*. See Chronicles xxi. 23.

"I never forget Mr. Fanning in my prayers," said Mrs. M. What a bulwark is the prayer of the pious widow:—the blessing of the humble poor!

For the Episcopal Recorder.

HINTS BY A LAYMAN, NO. XXVII.

A TWENTY-FOURTH "FRACT ABOUT TRACTS."

A young man mentioned to the writer, that he had been in the habit of giving Tracts to his Sunday-school children; these were carried home; and he had the pleasure of knowing, that the father and mother of one of his pupils, were induced, by the influence of the Tracts, brought home by their child, to attend Church, and, in a short time, both made an open confession of their faith in the Saviour, by attaching themselves thereto, by membership.

The same young man, narrated an affecting instance of the powerful effect of religious truth, brought, plainly and unequivocally, before the mind. It was his habit to drop Tracts, (Hand-bill Tracts, folded in the form of a note;) as he passed through the streets. One Sunday morning, on his way to Church, he was thus occupied, in distributing a Tract, most appropriate for the day, entitled "Where are you going"—"How are you going to spend this holy day," &c., containing a faithful remonstrance against the abuse of the holy festival to purposes of amusement and dissipation, and an earnest exhortation to the sanctification of the "day on which the Lord arose from the dead."

As our friend dropped his Tracts, he would pause, and observe the passers by stooping down to pick them up, (wondering doubtless, how they ever got there!) an old gray-haired man, who was apparently fully bent upon a walk into the country, rather than finding his pleasure in the courts of the Lord's house, was the fortunate finder of one of these faithful friends. He seemed surprised at its character, read it, (anxiously observed, meanwhile, by the distributor,) and made a full stop in the street, apparently deeply affected. He *turned back*, and in a few minutes, his unknown friend had the satisfaction to see him enter the Church, in which he had just seated himself. And who can tell but that the unexpected sermon, heard by him that morning, was the means of his eternal salvation.

A couple of lads, whose zeal in exerting themselves for the spiritual welfare of their fellow beings, presents a striking rebuke and example to many of their seniors, narrated the following interesting anecdote to the writer. One Sunday evening, whilst engaged in distributing Tracts, to groups of young men in the streets, or throwing them into open doors, &c., they passed a tavern, whose fatal portals presented a too ready access to those "who follow after" the intoxicating cup. They threw several Tracts on the floor, from the outside, and then cautiously peered through the window, to watch the effect. One of those inside picked up one of the Tracts, and commenced reading it aloud. It was listened to, with great attention, by a man sitting near the bar, who, at last, overcame by his feelings, burst into tears; "he lifted up his voice, and wept aloud!" When he listened to this perhaps long forgotten invitations of a merciful Redeemer—but we must reserve our considerations upon this affecting case, until our next.

From the New-York Evangelist.

CHRISTIAN MINISTER ON HIS WAY TO THE SANCTUARY.

I am going to the sanctuary—going to meet God—going to engage in his worship—going to preach his word; that word by which both myself and my hearers must finally be judged. I shall soon be surrounded by a number of beings whose existence is never to terminate; but who, after millions of ages, will still be immortal. Either the Bible is untrue, or every man, woman, and child among them will dwell in everlasting misery or joy. As soon as they have passed the narrow boundary of life, they must rise to the companionship of the highest order of beings, or sink to the doom of the lowest. Providence has appointed me to declare to them the misery of their condition as sinners, and to direct their attention to that blessed way which infinite wisdom has opened for their complete restoration to happiness. I am to represent to them the character of a Saviour who is waiting to be gracious. I am to show them the utter impossibility of their being saved by any other means. I am to watch for their souls; to labour that I may be instrumental in their everlasting welfare; and when I have finished the short period allotted for me on earth, I am to appear before the tribunal of my Creator, to give up my account—to say how I have improved my talents; what exertions I have made in the office I sustain, and what effects have resulted from them. Perhaps, before another Sabbath-day, some that hear me this day will have removed to their long home; they may have appeared before their Maker; they may have given in their account. What if it should be said of any, that I have been accessary to their damnation—that I had not reproved—that I had not entreated—that I had not instructed them! What if they should, to eternity, be heaping curses upon my head, because of my lukewarmness and inattention!

Or, perhaps, before the arrival of another Sabbath, I may have finished my course on earth; I may now be going to preach my last sermon; the opportunities I now enjoy of winning souls to Christ may be the last I shall ever have. Oh, that I may be enabled to keep my own accountability and the immortality of my hearers in view. May they annihilate all fear of the creature, and make me solicitous to please God; may I enter the sanctuary under the deep impression of his presence! may I remember that he is acquainted with all my thoughts and with all my intentions; may I be kept from the folly of striving merely to gratify the outward ear; may I be animated with ardent zeal—zeal according to knowledge!—may I be in a spiritual and heavenly frame of mind!—may I strive to cherish this disposition in those that hear me!—may I be very serious and very much in earnest for my own salvation and that of all those that hear me; and, above all, may I be indulged with thy smiles, O, thou infinitely blessed God, and, when my work on earth is done, rise to noble companionship with Thee and thy Son forever. Amen and amen.

Children's Friend.

LITTLE ESTHER THE MISSIONARY.

"Mother, may I take a little walk down the hill?" asked Esther, as she stood before her mother, her hair neatly combed and parted, holding in her hand her blue crape bonnet.

"Is it not rather warm, my dear?" asked her mother.

"O no, mother, and I will come back when the great clock strikes six, at supper time; do let me go." And little Esther looked so earnestly, so beseechingly, that her mother could not refuse her; so she told Esther that she might go. Then Esther looked very happy, and away she flew to the nursery, and took her little bag, already filled with something that was very heavy, and trudged down the green hill upon which her father's house was situated. She neither looked to the right hand nor the left. Of the yellow butterflies lighting here and there upon the flowers, or the birds skipping from branch to branch upon the trees, Esther took no notice, as if bird or butterfly never lived: and yet little girls love to watch them sporting among the green things of earth. She crossed the street at the foot of the hill, and then she disappeared down a very disagreeable lane filled with hats of various sizes, where very slovenly, ugly looking people lived, some black, some white. What had the good and gentle little Esther to do down there? What would her careful mother say, to find her in such company? How surprised would her father be, to see his tenderly educated little daughter playing with the children of the lane!

Precisely at six o'clock, was Esther seen returning up the hill, ready to sit down with her parents and brothers at the evening meal. Her face was certainly flushed, and she looked weary; but she bore a serious expression, as if she had not been in any naughty frolic; and something so calm and placid, too, on her countenance, it would seem as if she could not have been in any mischief, if she did go down among the boys and girls in the lane.

So this did all happen, not only one day, but two and three days and a whole week to gether. Precisely at a certain time did Esther leave the garden, or play house, or books, or whatever part of the house she happened to be in, and ask her mother to take her little walk down the hill; and precisely at six, did the front gate open to admit the little girl. She was such an obedient, excellent child, that her mother felt that she could trust her any where; neither did she ever wish to refuse her a simple request, like this.—At last her mother began to wonder about little Esther's ever-returning walk down the hill.

"Where do you go, my dear?" asked her mother, looking at her earnestly.

"Only a little way from the bottom of the hill," replied Esther, blushing deeply.

"I hope you do not go any where, where I should disapprove of your going, Esther, said her mother, soberly.

"Mother, I do not do any thing that you or father would disapprove of," answered the child, and a very small tear-drop glistened in her mild blue eye.

Mrs. Lovel felt that she would not, and yet there was surely something peculiar in Esther's walks, which, she began to think, perhaps, ought to be attended to. And it happened in this wise. One afternoon, Mr. Lovel came in to take his little daughter to walk with him.

"Where is Esther?" asked he. His wife told him Esther had just gone down the hill, and then told him how she went daily. He went out, and as he stood at the front door, he caught a glimpse of her, turning down the lane. Very quickly then did Mr. Lovel pursue his little Esther, and he thought he should reprove her very sharply for going among the children who lived there. He saw her enter a low, ill-looking house, and then she disappeared from his sight. To that house did he direct his hasty and anxious steps.

There was an untidy woman washing near the door.

"Is little Esther Lovel here? asked the father, looking in at the window. The woman started at the sound of a gentleman's voice, and drew her hands from the suds. "To be sure she is, she's larning the children to read."

Mr. Lovel inquired a little farther into the matter, and then the woman took him to the back door; and what did Mr. Lovel see? There sat his daughter on a bench, with a small negro boy beside her, to whom she was pointing out the letters and words of her Testament. Three other children, one white and two colored girls, were seated on the stone step, not far off, attentively bending over their books,—books which Mr. Lovel immediately recognized as belonging to Esther's library. What was Esther's surprise, too, when she looked up and beheld her father!

"Esther, how came you here, my child!" asked the parent, affected by the sight.

"Why, father, I am a *missionary!*" answered the child with great earnestness.

"A missionary! how so, my dear!"

"Why, father, Peleg here and none of them know how to read, and have got no Bibles. I am sure they are the people the minister told us were heathen. So I pitied them and thought I would be a missionary," —and the young child's face glowed with animation, at the task she had undertaken.

"But my child, why did you not tell us about it? you know we should be happy to help you," said the parent,—and he felt as if he wanted to fold the little girl to his bosom.

"Father," answered Esther, seriously, "dont you know the Bible says, let not your right hand know what the left hand does! and my sabbath school teacher says, it means you must not go and tell every body when you want to do good. God knows it, father, because he sees me; and I told Him of it too, in my prayers."

Then Mr. Lovel sat down on the stone step and while he attempted to teach the little negro girls beside him, he felt he had been taught a lesson in "well doing" that he should not soon forget or disregard.

Thus has this child Esther, of scarce six years, unconsciously rebuked the lukewarm piety of her father, opening his heart and his purse to the heathen wants of his own as well as other lands; and now the good and great missionary cause numbers among whatever friends than are Esther and her father. Cannot other children look about them, and become missionaries, too?—*S. S. Visiter.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 14th Sept. has received the following contributions:

Monthly offerings of St Mark's ch in the Bowery, per Rev Dr Nelson, $24; monthly offerings in Calvary ch, Brooklyn, $12 13, through W P Hunter, Esq, R A in Sa vannah, from St John's ch, $15; St Luke's ch, Montgomery, Co, $7; St Stephen's ch, New York, a member, for missions in this diocese, $30; subscriptions in St Peter's ch, Perth Amboy, $3, from R S J, for meeting the October payments, $15; Zion church, Rutherford, Orange co, N J, additional, $6, from the charity box of Christ ch, Cooperstown, $6 26; Trinity ch, Newburgh, $25, a member of St Peter's church, New York, $20; ladies' missionary association, Trinity ch, Newburgh, $20; Church of the Ascension, New York, from Mrs Astor, $40; Mr McKeage of Brev, donation, per Mrs D Francis, $24; through C C Trowbridge, Esq R A in Detroit, monthly collection for September, in St Paul's ch, Detroit, $22 37; missionary box, St Andre's ch, Ann Arbor, $4. Total $281 64.

THOMAS N. STANFORD, Treasurer,
At the date of Stanford & Co.
110 Broadway, New York.

Sept 27, 1843.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report September 20th:

From Female Chinese Society of Savannah, Geo, towards support of the Rev Dr Boone, $32; Christ ch, Alexandria, D C, for "mend fund," Athens, $20; Mrs Ann Clargett, Alexandria, D C, for chapel at Athens, Greece, $10; Zion ch, Rutherford, per Rev A B Beach, rector, $10, per Russell Sturges & Co Charleston, S C, S Hesbeach, Beaufort, S C, for education of a Greek girl, $60; Mount-pleasant Institute, Ga, for education of a Greek girl, $30; monthly offerings of St Helena ch, for Mesopotamia, $3; from same, for Africa, $4; colored communicants of same, for Africa, $2; Association of St George's ch, New York, for the Promotion of Christianity, per Rev Dr Milnor, $200; Church of the Ascension, New York, by the Rev G F Bedell, rector, as follows, from Mrs Astor, $15; Mrs L B, $50; for Rev Mr Miles' mission, $65. Total, $484.

F S WINSTON,
New York, Sept. 27, 1843. Acting Treasurer.

LETTER TO THE LAITY.

NOW READY Letters to the Laity of the American Episcopal Church, by a Presbyter of Philadelphia. He has had his hand upon the drum Ecclesiastical, and is beating such a reveille as may wake up our dozing laymen and ——" Price 12½ cents.

JAMES M. CAMPBELL & CO.
98 Chestnut street, up stairs.

NEW PUBLICATIONS.

D'AUBIGNE'S History of the Reformation, abridged for Sunday schools and Bible classes—The Jonathan House, by Charlotte Elizabeth.

ANNUALS FOR 1843.

The Opal, a new Gift for Holy Days—The Winter Given, a Personal Gift—The Rose of Sharon, a Religious Souvenir—The Literary Souvenir.

Also a large assortment of books for presents, at as low prices as at any store in the city.

JAMES K. SIMON,
Sign of the Green Spread.

Sept 30—2t.

WHATELY'S KINGDOM OF CHRIST.

NOW ready a cheap and beautiful edition of The Kingdom of Christ, delineated in its origin, by Richard Whately, D D, Archbishop of Dublin. Price 25 cents. The trade liberal disposed to favor purchasing large quantities.

JAS M. CAMPBELL & CO.
98 Chestnut street, up stairs.

Sept 16.

JEWETT'S INK.

MERCHANTS' PARK of Philadelphia,
July 19, 1843.

Having for some twelve months past used the Ink manufactured by J. E. Hunt, I take pleasure in recommending it as fine black ink, and the public generally as a very superior article.

A. W. BUTLER, Cashier
FARMERS' BANK,
Williamsport, July 4, 1843.

Having used Jewett's C. Hunter's Ink for some length of time, I have no hesitancy in recommending it to the reading public, and as handsome from settlement, and being well adapted to the metallic or steel pen.

R. D. HICK, Cashier.

For sale at No 105 N. Third st., 6 doors below Race street, east side, Philadelphia, by

Sept 30. JOSEPH E. HEAVER, Manufacturer.

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY F. ANNERS, bookseller and publisher, No 6 Minor st., Phila.

The Book of Common Prayer, with the Proper Lessons, varied in the morning and evening services of the Episcopal Church, standard.

The only edition complete in one volume, published in the United States, containing the whole Services of the Church. The Lessons are arranged in regular order for the Sundays and Holidays throughout the year, and the type of the volume is such as renders it perfectly convenient for the pocket. The bindings in various styles, from plain sheep to Turkey Morocco, super extra.

The Book of Proper Lessons may also be had in a separate volume, in a great variety of bindings, from 31 cents upwards.

The following recommendations to the Proper Lessons have been received by the publisher.

From the Bishop of the Diocese of Pennsylvania.

I hereby recommend the volume of Proper Lessons, published by H. F. Anners. H. U. ONDERDONK.

Phila., May 19, 1843.

The recommendation of the Proper Lessons by the Bishop of Pennsylvania has my cordial concurrence.

WILLIAM ROLLINSON WHITTINGHAM,
Baltimore, May 24, 1843. Bishop of Maryland.

From Rev. J. P. K. Henshaw, D. D.

Being fully of the State of Rhode Island.

I cordially concur with Bishop Onderdonk in the above recommendation of the Proper Lessons, appointed to be read in the Church Service. J. P. K. HENSHAW.

Baltimore, May 31, 1843.

I cordially unite in the above recommendation.

JACKSON KEMPER,
Toledo, Ohio, June 22, 1843. Missionary Bishop.

The use of the Lessons is also recommended by the following resolution of Philadelphia.

Rev. W. H. ODENHEIMER, Rector of St. Peter's Church
" E. NEVILLE, " St. Philip's "
" W. SUGDAM, " Grace "
" S. H. TYNG, D. D. " Epiphany "

August 5—3t.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 19 Carroll Place, Bleeker st., N. York.

Mrs. Bailey respectfully informs her patrons and the public, that her Fall Term will commence on Thursday, the 7th of September next, at No 19 Carroll Place—a location unsurpassed for health and beauty by any other in New York. The house is well adapted to accommodate yearly boarders with the greatest convenience and comfort. Great attention is devoted in this Institution to Education, Grammar, Arithmetic and Mathematics, History, Writing, Composition, and Music. The French language, under the direction of a Parisian lady, is spoken in the family. Classes in Latin, Spanish, French, Drawing and Painting, Dancing, and on the Piano Forte, will be duly attended.

Mrs. Bailey has the pleasure of referring to the following Gentlemen and solicits the patronage of those who are desirous to give their daughters a good and accomplished education, on terms suitable to the times.

Right Rev. Bishop Onderdonk, Jno. W. Francis, M. D.
Rev. Wm. W. Phillips, D. D. Martin Paine, M. D.
Rev. J. M. Wainwright, D. D. Ed. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D. S. A. Foot, Esq., Comptroller.
Rev. Lewis P. Balch, Thomas S. Suckup, Esq.

May 27—6m.

EPISCOPAL BOOK STORE.

Depository of the Protestant Episcopal Sunday-school Union, No. 26 South *Fifth*, above Chestnut street.

NEW BOOKS.—Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church, by G. T. Chapman, D. D., Late Rector of Christ Church, Lexington.

Sutton's Learn to Live—Sutton's Learn to Die—Sutton on the Sacrament.

The Poetical Christian or the Devout Penitent, a book of devotion containing the whole duty of a Christian, in all occasions and necessities fitted to the main uses of a Holy life. by R. Sherlock, D. D. late Rector of Wenrick, with a life of the Author, by the Rt. Rev. Thomas Wilson, D. D., author of Sacra Privata, &c. &c.

Letters to Mr. Godwin, by Rev. J. Stuart, A. M. Missionary at Jordan and Mount Zion, in the Diocese of Western New York.

The Churchman's Companion in the Closet, or a Complete Manual of Private Devotions, collected from the writings of Archbishop Laud, Bishop Andrewes, Bishop Ken, Dr Hole, Mr Kettlewell, Mr Spinckes, and other eminent divines of the Church of England, with a preface by the Rev. Mr. Spinckes, edited by Francis E. Paget, A. M. Rector of Elsdon and chaplain to the Lord Bishop of Oxford.

Faith Approaching Christ's Spiritual presence in the Supper, and "The Sect every where spoken against." Two sermons delivered in St. Andrew's Church, Washington, on the 5th Sunday after Trinity, Aug 16th, 1843, by Alfred Lee, D. D. Bishop of the Diocese of Delaware, and Rector of St. Andrew's Church.

VALUABLE BOOKS.

ELEMENTS of Moral Science, by Francis Wayland, D. D.—Elements of Political Economy, by do—The Great Commission, by John Harris—Mammon, or an exposition of the sin of the Christian Church, by do—Union of the Divided Church made one, by do—Zion, or the Moral Claims of Science, by do—The Great Teacher, by do—The Witnessing Church, by do—The Golden Censer, by do—The Christian Center, by do—The Church Member's Guide, by John Angel James—Antioch; or Instances of Moral Power in the Church of Christ, by Rev. Baron Stow—Life of Philip Melancthon, by F. A. Cox, D. D. of London—Memoirs of Howard, the Philanthropist—The Invitation of Christ, by Tyng—Zinzendorf—The Saint's Rest, by Richard Baxter.

For sale by
PERKINS & PURVES,
114 Chestnut street.

Sept. 23—2t.

NEW BOOKS.

THE Wrongs of Women, or the Foreign Home, by Charlotte Elizabeth.

Faith approaching Christ's Spiritual Presence in the Supper, and the Sect every where spoken against, two sermons, by Bishop Lee, D. D.

Just received and for sale by

H. HOOKER,
178 Chestnut street, opposite the Masonic Hall.

TREGO'S GEOGRAPHY OF PENNSYLVANIA.

JUST Published, by Edward C. Biddle, No. 6 South Fifth street, A Geography of Pennsylvania; containing an account of the various geographical features, soil, climate, geology, botany, zoology, population, education, government, finances, productions, trade, and roads, canals, &c. of the State; with a separate description of each County, and Gazetteer for the convenience of Teachers. To which is appended a Traveller's Guide, or table of distances on the principal rail road, canal and stage routes in the State; and lists of the Congressional, Senatorial and Representative Districts. By Charles B. Trego, late Assistant State Geologist, &c. &c. Illustrated by a Map of the State and numerous wood engravings. Price $1 50.

From James J. Rawlins, Esq. President of the Board of Directors of the Public Schools of the City of Philad.

Philadelphia, Sept. 25, 1843.

My Dear Sir,—I have examined, with great satisfaction, Trego's Geography of Pennsylvania, which you send to me.

Such a work has long been a desideratum, and cannot fail to be extensively useful, as it contains a large body of valuable information, carefully collected, and judiciously arranged. The embellishments are designed with taste, and neatly executed.

From its merits, the work deserves, and will no doubt receive a liberal patronage throughout the Union, but upon the people of Pennsylvania it has a special claim. It should be introduced into every Seminary of learning, and into family of the Commonwealth should be without it.

I remain
Yours, very truly
JAMES J. RAWLINS.

EDWARD C. BIDDLE, Esq.

Sept 30—2t.

A BOOK FOR EVERY CHRISTIAN.

THIS day published—

"Learn to Live;" wherein is shown that the Life of Christ is, and ought to be, an express pattern unto the Life of a Christian. By Christopher Sutton, D. D., 1 elegant volume 12mo—$1.

"The above work was written by the author after his 'Dove Man' and before his 'Godly Meditations on the Lord's Supper,' and it may be said to come between them also in respect to the depth and serious tone in which it is written. The author has moulded his materials after the manner of a Kempis, into an 'Imitation Christi, each chapter containing some duty upon the pattern of him who gave himself to be the beginning and end of all things."

GEO. S. APPLETON, Publisher,
148 Chestnut street, opposite the Arcade.

Also, recently published, by the same author—

Dove Man; Learn to Die—1 vol. 12mo, $1.

Meditations on the Holy Sacrament; 1 vol. 12mo. $1

Newly ready—

On the Imitation of Christ; four Books, by Thomas a Kempis; first complete American edition. 1 vol. 12mo.

The Double Witness of the Church; by the Rev. J. W. Nevin, Professor of Latin Tongue—1 vol. 12mo.

Sept. 23.

LISAC'S CLASSICAL ANTIQUITIES.

JUST published by EDWARD C. BIDDLE, No. 6 South Fifth street—

Classical Antiquities, from the German of J. J. Eschenburg, with additions, by N. Lisac, Professor in Andover Theological Seminary, illustrated by copper plate and wood engravings, representing more than 300 different objects.

This volume is especially designed for the Classical Student in High Schools and Academies, and embraces sections on—1 Classical Geography and Topography, 2 Classical Chronology, Mythology and Roman Mythology, 4 Greek Antiquities, 5 Roman Antiquities. Each section is sufficiently full for the common wants of the scholar, and in many points more full than any work of the kind now in existence, and from the high character of the author, as a scholar and a man,